

The Baptist Record

"THY KINGDOM COME"

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Much Every Way

We have mailed out this week statements to all whose subscriptions expired this month. It will greatly help our business and our book-keeping if all who get these statements will reply promptly. September is a good month in which to renew.

Pastor B. S. Vaughan of Southside, Meridian, returns home helped by a short stay at Allison's Well. Prof. Hitt of Mississippi College is also spending a few days there for his health.—Our sixteen page paper this week is made possible by the work of the B.Y.P.U.'s in getting subscriptions. Their work is specially featured in these enlarged issues.

The S. W. Miss. Pastors' Conference resumes with the meeting at McComb Sept. 11. On the program are brethren Canzoneri, McGewan, Cox, Sproles, Pope and Golden. They always have a helpful meeting.—Dr. W. E. Farr will attend several of the associations in the interest of the Record. Give him a good opportunity.—We, with many friends of Dr. T. J. Watts of Dallas, Texas, grieve to learn of the death of his wife at Ridgcrest Sept. 28. She had been in ill health for some months. May our Father comfort and sustain him and their two daughters.

Mrs. W. J. Cox for several years President of the Southern W.M.U. becomes Pastor's Assistant and Educational Director in First Church, Memphis. She is a native of Memphis and has been a member of First Church for 20 years.—The meeting at Otukalofa church, near Water Valley resulted in 19 additions. Crowds attended the preaching by Rev. Fred Varner of Pocahontas, Ark., who assisted Pastor Brinkley Royal. The church was greatly blessed and a Sunday school organized.—Jas. Taylor Horton was ordained to the ministry by the First Church, Shreveport, La. Aug. 24. Presbytery, M. E. Dodd, R. L. Holmes, F. W. Tinnin, J. W. Tinnin, B. F. Wallace and J. F. Kane. This makes ten ordained by this church in recent years.

Dr. M. E. Dodd, president of So. Bap. Con. will speak in Atlanta Sunday, Sept. 10 at 2:30 P. M. It will be broadcast and can be heard all over the South.—D. A. McCall, pastor of Grifith Memorial Church, Jackson, began Sunday a Down Town Men's Bible Class, meeting at the Istrione Theater, 9:30 o'clock, for men not now going to Sunday school. He is assisted by a group of interested laymen. At the close of the class the men will be taken to church wherever they may elect to go.—Brother R. D. Pearson of Macon assisted Pastor H. M. Whitten in a gracious meeting at Shiloh in Winston County. There were 22 additions, 17 by baptism. Bro. Pearson says of brother Whitten, "The fellowship of this quiet, modest, sweet spirited man of God has been a benediction in my life." Brother Whitten's health is better. He has been a faithful, sacrificial pastor for 42 years, in country churches, mostly in six or seven churches, at Concord in Choctaw County for 21 years. His work has been most constructive.

Rev. J. A. Chapman of Summit assisted Pastor S. G. Pope in a good meeting at Amite River church. Membership revived; 8 baptized. The church is preparing for the Mississippi Association Oct. 6 and 7. A week of prayer prepared the people for the meeting. The visiting preacher was treated most fraternally.

Dr. Arthur J. Barton of the Temple Baptist Church, Wilmington, N. C., and Chairman of the Social Service Commission, Southern Baptist Convention, will assist Rev. Boyce H. Moody and the Memorial Baptist Church, Hampton, Virginia, in evangelistic meetings, October 16-29, 1933.

At last reports Henry Ford had refused to sign the code agreement of the NRA for automobile makers. Well, didn't he say he was going to quit the business if liquor came back—In places where men must be at their best alcohol is forbidden. Athletes must do without it.—On account of unsettled conditions in Germany, Dr. Rushbrooke, Secretary, doubts if it will be expedient to hold the Baptist World Alliance in Berlin in 1934.—To Dr. Beagle of the Home Board goes the honor of being the first to make payment in the 100,000 club. He sent \$60.00 for a year's payment for five members of his family.—L. R. Shelton reports 125 professions of faith in Algiers, La. as a result of a six weeks' evangelistic campaign.—4,000 negro children were enrolled in daily vacation Bible schools in Cleveland, Ohio.

W. S. Gilmore, son of Rev. W. M. Gilmore, was ordained to the ministry by First Church, Nashville, Aug. 20. He was graduated from Wake Forest and from the Louisville Seminary. He becomes pastor at Indiana, Pa.—Merrill D. Moore reports a good response to the call for membership in the 100,000 club. He is a Mississippian who for several years has been leading the First Church, Selma, Ala. We wish we had him back in Mississippi.—A school of missions is a mighty fine thing to have in a church, but it ought certainly to result in better mission collections. How about yours?—The Alabama Baptist says that Osmar Jacobs, whose home was formerly in Vicksburg, is going as a missionary to Brazil. He has been for a year at Howard College. The Ruhama church and others in Birmingham are responsible for his support. He goes in November to the city of Sao Paulo.—Brother McGee who has had charge of the mission church across Pearl River from Jackson (Bethlehem) has been ill from over work, and we suspect from suffering personal hardships. But after a rest in bed for two or three weeks is back at his task again. We doubt if there is a missionary on our foreign fields who is serving more sacrificially.

Virginia had 50% more messengers at the Southern Baptist Convention than all the states west of the Mississippi River put together. From this it looks like the Virginia messengers must have voted for the 100,000 club.—At Mashula-ville next Sunday the church plans to set apart brother Wyatt Hunter to the ministry. The sermon will be by brother J. E. Byrd with whom brother Hunter has been associated in the Sunday school work for several years.

We are trying to put as much into eight pages of the Baptist Record every week as we can possibly crowd into this amount of space. This necessitates our shortening many articles that come to us. Without this they could not be gotten in at all. We hope our contributors will understand. Keep on writing, and make it short. We have now stacks of type which wait the opportunity to get into the paper.

Judson Hotel on Washington Square, New York City, which was operated in connection with Judson Memorial Church, will be used as a dormitory for students in New York University. The church was built during the pastorate of Dr. Edward Judson, as a memorial to his father Adoniram Judson, first missionary to Burmah.—A few days ago a good brother after declaring his opposition to liquor and his belief in prohibition, said he did not expect to go to the polls to vote when the issue comes up. That is about what is the matter with the country.

Dr. J. L. McAlliley of Jackson, Tenn., becomes business manager of Jonesboro College in Arkansas.—Rev. C. P. Cook of Logansport, La., has begun his work as pastor in Hernando.—It is reported from Washington that an appropriation of \$5,000,000 has been made for forest reservation in Mississippi. The total acreage will be nearly a million acres.—Twenty-two young women began training in the Baptist Hospital in New Orleans week before last.—Gipsey Smith, Jr., is an ordained Baptist preacher. The Watchman Examiner tells us that his father Gipsey Smith was baptized by Dr. A. S. Hobart in Warburton Ave. Baptist Church in Yonkers, N. Y.

Brother C. M. Sherrouse of Biloxi is seeing today the fulfillment in part of prophecies with reference to the Jews which he has long studied, believed and taught. It is to him a matter of great interest that the world war opened the way for the Jews to go back to Palestine, and he looks to see the kingdom restored according to the promise to Abraham. He also sees in the present strengthening of the papacy the culmination of prophecy. He is like Simeon well advanced in years and loves to linger in the temple for worship and the study of the word of God.

Pastor Crittendon of Brookhaven spent a part of his vacation holding meetings and a part visiting friends in his old home state of Tennessee.—An exchange says "the idea of issuing a collection of hymns culled from the best known authors was carried into practice first by Baptists. Baptists have been first in many things including the preaching of the gospel and baptizing believers.—We are a prophet and the son of a prophet and here is a sample of our prophesying which we are willing to risk our reputation on. The return of liquor will not reduce your federal taxes. Most people now paying taxes will not live long enough to see any reduction in the tax which the federal government is now collecting. Not unless there is a revolution. Liquor never saved taxes and never will. The burden grows.

"HOW IS THE HUNDRED THOUSAND CLUB GOING?"

By Walter M. Gilmore, Nashville, Tenn.

Dr. Tripp says: "Everywhere the Baptist Hundred Thousand Club has been intelligently and sympathetically presented it has received a generous response." Up to August 27, approximately 1,200 pastors had signed membership cards in the Club. "The Baptist Hundred Thousand Club will succeed," says Dr. Tripp, "in proportion to the investments the pastors make in it."

It is an interesting fact that the three states that have formally decided not to enter the movement as state organizations, Virginia, South Carolina and North Carolina, have led, in the order given, all the other states so far in the number of pastors that have signed membership cards.

Not only in the First Church of St. Joseph giving its pastor to the denomination for as long a period as necessary to devote his best energies to promoting this Movement, paying his salary in the meantime, but around 100 of its members have signed up membership cards in the Hundred Thousand Club and, as an evidence of their good faith, their first payment amounted to \$120.00, according to Secretary E. Godbold.

President W. W. Hamilton of the Baptist Bible Institute furnishes the following interesting story: "Among those who have signed up in the Baptist Hundred Thousand Club is a well-known physician who is a Presbyterian and who is very active in his own church in New Orleans. He was so impressed with the plan and was so interested in what Baptists are doing in New Orleans that he wanted to have a share in their work."

Dr. Tripp proposes to give a complete picture of all the facts concerning the Hundred Thousand Club through the denominational papers the second week in October or as soon thereafter as practicable. He will give the name of each church in the state cooperating with the Movement, the name of the pastor and the number of members signed up for the Club and a summary of the number of churches cooperating and Club members in the other states. Then it will be possible for us all to know exactly how the Hundred Thousand Club is going and what Southern Baptists are going to do about it. In the meantime, each church that has not already done so should report promptly to Frank Tripp, St. Joseph, Mo., the name and address of every Club member.

Each of the Southwide executive heads has indicated that he has not only signed up for membership in the Club but that he believes it is the only hope to relieve our present financial difficulties and that when the debt on his particular institution has been lifted that he will do everything within his power to keep it out of debt in the future.

A MISSIONARY MIRACLE

Professor E. O. Sellers

Baptist Bible Institute, New Orleans, La.

A thrilling missionary epic is the story of the advance made, measured by any yard stick, in Baptist interests in the Crescent City since the opening of the Baptist Bible Institute in 1917. After one hundred years of missionary endeavor there were reported as members of the Association of which New Orleans was then a member, 1,242 members. Fifteen years later the New Orleans Association, now comprising the city alone, reported over 5,000 members. From four self-supporting white Baptist churches at the time of opening there are now 22 churches and the city has become aware of the fact that the word Baptist is not to be applied simply to our colored brethren. How many Negro Baptist churches there are no one can tell accurately, probably upwards of one hundred.

It is of interest to note than ten years after the opening of the Institute, in one year, the student pastors from the Institute baptized 1,

242 into the membership of the churches they were serving, the same number as that reported by the Orleans-St. Tamany Associations the year the Institute opened. Measured by financial support and otherwise the same remarkable result appears to challenge the thoughtful as to the effectiveness and wisdom of those who launched the Institute and its program of work. That program emphasizes the fact that we learn by doing as well as by study and the so-called "Practical Work" is an outstanding feature of the Institute curriculum.

The work of the Institute makes a broad appeal as shown by those from foreign lands who enter its classes. Ireland, Italy, Chile, Cuba, Brazil, China, Germany, France, Scotland, and England have each been represented in the student body. Every one of the Southern States included in the S.B.C. territory and many of the Northern States also have sent their quota of students. The depression enrollment was 242, less than a 5 per cent decrease from that of 1931-32.

The quality of class work is not to be excelled. The writings, books, and engagements of the members of the faculty are evidence of the fact that the family ranks in standing with any similar institution anywhere.

THE CHILDREN OF PREACHERS

By William James Robinson

Prof. Stephen V. Usher, of Indiana University, made a careful study of "Who's Who" to learn the parentage of our notables. His research amounted to this: Preachers in proportion to their number, fathered 2,400 times as many eminent persons as did the unskilled laborers, thirty-five times as many important persons as did farmers; four times as many as the doctors, lawyers and other professional men. It is not such a handicap after all to have a minister for one's father.

Ministers usually rear their children on limited financial resources. This results in lessons of thrift and economy. The unusual success of the children of ministers is not due to these lessons, or the fact that their father is a minister, or any peculiar overruling of providence, but to the high ideals that characterize the homes of ministers. The homes of laymen can have the same ennobling characteristics if they desire them. The right sort of environment is of incalculable value in determining a child's career. True piety furnishes many of the essentials of worthy achievement.

"A good minister of Jesus Christ" is the best friend any family can have; and the family that truly honors "the man of God" highly honors itself. Parents should train their children to profoundly love and respect godly ministers, and make it easy for the minister to reach the hearts of their children. It is true that the homes that duly honor godly ministers are characterized by higher ideals than the ones that treat them with indifference, and certainly they are much more wholesome than the ones that are antagonistic to them.

The home that deliberately excludes the minister and his influence cordially invites the devil to be a guest of honor and yields to his influence, and disaster often results. Because of the courtesy shown guests in our homes it is imperative that we only admit such as will bring wholesome influences into our homes.

A generation ago many rural and village homes had a room set apart for the use of the visiting minister and called it "the prophet's chamber." Wise parents will frequently have the minister as a guest of honor in the home and show him due deference as "God's man." These intimate social contacts give the family the best possible opportunity to get the greatest possible help from the minister in solving their serious problems.

Ministers should esteem the intimate contacts they have with families as sacred privileges and never abuse them, or neglect to use them to the best advantage of the family. Par-

ents have a right to expect their pastor to be a help to them in rearing their children, but to do so it is imperative that they prepare the way for him to render this service.

There are many professedly Christian homes that never have their minister as an honored guest. This dishonors the home, dishonors the minister's office, and dishonors his Master whose he is. There is scarcely a better way to honor our Lord than to greatly honor the man who is His humble, faithful minister.

Few communities, or families, honor ministers as they should. This is deplorable and is a sign of decadence. Possibly, the fact that some ministers have failed to honor their high calling as they should is partly responsible for this. Where this is true it is indeed regrettable. Wherever worthy ministers are duly honored the values accruing to those honoring them always outweigh all costs incurred.

These testing times through which we are passing makes it imperative that our ministers examine themselves frequently to see if they are worthily discharging the obligations of their high calling in regard to the laity; and it is inexpressibly important that laymen examine themselves to see if they are duly honoring the Lord's ministering servants. All deficiencies on the part of either party should be remedied without delay.

OUR EDUCATIONAL SITUATION

W. S. Allen

I want to thank brother Lipsey for his very fine editorial in the Record of August the 17th on "Educating Our Girls." Every word of it was true. I heartily endorse all that he said. It ought to be said from every pulpit in Mississippi. If all our people could see it just as brother Lipsey sees it our educational problems would be solved and our debts would be paid. I often wonder what Mississippi Baptists would be today if we had not had our schools and colleges. Some times I try to visualize the future without our colleges. I can't see much in the future without them. My prophecy is that if we fail our colleges and let them go down, we, as a denomination, will go with them. Our future as a denomination is very largely wrapped up in the success or failure of our colleges. What a stream of mighty influence for God and home and righteousness Blue Mountain has sent out through all these years. It will take eternity to measure it. The possibilities are greater now than ever. Words fail us when we try to tell of Mississippi College. I know that my success as a preacher and pastor is due very largely to what Mississippi College did for me. I can never pay the debt I owe to Mississippi College. A multitude could rise up and bear the same grateful testimony. It was my privilege to be associated with Woman's College as trustee, teacher and pastor. I know something of the work that has been done there. Woman's College is needed right where it is. South Mississippi and this great coast country are growing in importance and influence all the time. It will ever be so until the end of time. It would be impossible to picture in words the possibilities of this section of our State in the future. The Roman Catholic Church sees the advantage in this section and even during this depression has gone right on building schools and churches. Over at Bay St. Louis they have constructed two splendid buildings, one for their boys' school and the other for their girls' school. This summer they are completing a building for their negro seminary that would be a credit to any institution of its kind. All of these buildings would be a credit to any campus. They are doing this because they believe in the future of this section of our State.

More and more South Mississippi is going to become an industrial center. It is already becoming so rapidly. Factories are being built at more than one point now. If our country is able to straighten out its affairs and a better day comes back South Mississippi is going to rival California in its development. If we are going to have part in the religious development of this growing part of our State we must have an in-

stitution here like Woman's College to help in this great task. Woman's College has already made a wonderful contribution in this direction. We need Woman's College and we are going to need it infinitely more in the years before us. We need all of our colleges and for myself, I will never vote to do away with, or reduce to a Junior college, one of them. Our great trouble now is not lack of money but lukewarmness and indifference. If we will stop this talking about doing away with one of our colleges, or, reducing Blue Mountain and Woman's College to Junior colleges and say to the world that we are going to stand by all three of our colleges and maintain and support them with our money and our children and our prayers the people will rally to them. They are suffering now from this spirit of uncertainty. It is keeping boys and girls away from our colleges. People who have money do not want to put it into a failing or closing institution. Is there a greater work we could do aside from the great work of World Evangelization than the religious education of our boys and girls? I agree with all brother Lipsey says about the two fine young women mention, but they are not all. There is a great company of young women all over our State and out in the world filling many positions of responsibility and making their lives count for Christ. Then there is another company more noble than any, who have married and are making great mothers, and fine homes. I find them everywhere I go. It does make a difference where our boys and girls are educated. We ought to thank God for our great schools and for the men who are at the head of them and the men and women who teach in them and rally to them and to the cause of Christian education. We are well able to do it. We need to do it. It is perhaps our greatest opportunity to serve the cause of Christ in our day and in all the days to come.

WHAT ABOUT THE HUNDRED THOUSAND CLUB?

By J. E. Dillard, Southside Baptist Church, Birmingham, Alabama

Certainly, our people are heavily burdened and many of them can't take on any extra obligation, but some of them can help, and they will gladly do so if the matter is properly presented to them. No pastor has done his duty in this matter until he has given his people a chance to help in this great undertaking. It seems to me that the future success of our co-operative work is largely dependent upon the success of this special effort.

If I had not already presented this matter to my people, I would get busy at once and in private and public I would tell them about it, hoping that some would join their fellow Baptists in this effort to save the credit of the denomination and lift the brakes from the wheels of Zion. I would not ask anyone to do what I would not do myself; I would subscribe to this special effort if I had to go hungry to do so.

If I were a layman and my pastor had not presented this important matter, I would ask him why; and if he did not do his duty I would join the club any way and ask others to join me for the good of the cause we love and the Christ who died for us all.

CUBAN BAPTISTS AND THE CRISIS IN CUBA

Dr. M. N. McCall, Superintendent Mission Work in Cuba

Cuba has been passing through a period of confusion and suffering, the worst of which we hope and believe is over. Unfortunately for them they had put into the presidency a man who led the country to the verge of ruin. The country had practically become two camps, one armed and the other unarmed. The latter included perhaps ninety per cent of the population, but it was so controlled and repressed by the militarism of the armed camp that protest was impossible.

When the climax came the people gave vent to the smoldering resentments that had been accumulating for the past four years. The worm turned and his turning was terrible for a few days. Many of those who had been responsible for the sufferings of the past years fell victims to the unrestrained fury of the populace. But the newspapers of the country approved their action and said it was but the imposition of social justice.

The entire government organization is in process of change. There is promise that the change will be helpful to every righteous cause, because we believe that government by gangsters has given place to government by the saner and more cultured element of Cuban society. There are many grave problems before them and they need our prayers and help in the solution of these problems.

How has it affected our mission work? The state of martial law that has prevailed for three years has interfered some what with our activities. On the other hand, in their distress the people seemed to turn their minds toward God and serious things, and they have attended our services in large numbers.

The actual confusion and rioting of the last few weeks have interrupted our services in some places, especially in Havana, which was the center of the revolutionary movement. Suburban mission points could not be reached by the workers. Life was unsafe on the streets for two weeks and people did not go out much. At the Temple in Havana we failed to open the church doors at two regular meetings, though a smaller service was held upstairs. One Sunday, while our Sunday school was in session, there was shooting all around us. The Sunday night service which was called off would have been terminated in the midst of a pitched battle in front of our doors, if we had held it. From upstairs we heard the shots as we were leaving the room, and later learned that two had been killed. The state of excitement naturally made almost everything else impossible.

But the total result will be helpful to the mission work, in that conditions under a new government will leave more freedom for all kinds of evangelistic effort. For three years we have not been able to hold park and street meetings. We shall go back to them now. Our economic problem, which has been unspeakably acute, was due in part to the political crisis. Mr. Roosevelt was right in asking that Cuba settle her political conflict before going into consideration of her economic problem. Things will be better now.

In it all there is deep gratitude on the part of the Cuban people for the help held out by the State Department of the United States in the sending of Mr. Welles. Forces of order and good government were given courage by his presence. Cubans everywhere are saying that just as Uncle Sam came down in 1898 to help us get free from the tyranny of a foreign power, so he came in 1933 to help us get free from a domestic tyranny that was throttling the life of the nation. Cuban patriots have nothing but praise and gratitude for the American people.

What have Cuban Baptists been doing these stormy days? So far as I know they have been meeting in small groups praying that God would so guide the Cuban people that order might soon come out of chaos, and that the settlement would help forward the ends of the Gospel in the Island. No Baptists joined in the plundering parties that worked such havoc during the first three days, and so far as we know, no Baptist fell victim to the gangsters who took so many lives.

But the Cuban people need us as much as ever. Even some of their statesmen have confessed that only God can help them out of their difficulties. We who have the message of life and guidance ought to put ourselves out in helping them just now. Opportunities for the Gospel will be better than they have been in years. The Lord help us to remember them worthily in their need!

ABOUT MISSISSIPPI (From a Californian)

Though I have not been a resident of Mississippi for more than twenty-five years, I am none the less interested in the welfare of her people.

The following are some of the good things you have, which to have, and to utilize rightfully, means life and happiness.

You have mild winters.
You have rich soil.
You have sunshine.
You have rain.

Your valleys are as rich as the Nile.

You have the finest flavored vegetables and fruits grown in the world.

Your wild plums still excel in flavor, anything Mr. Burbank ever improved upon.

Your field corn, eaten as a table corn is not excelled by even most highly advertised sweet corn.

What you need Mississippians, is not, more cotton, you need to let the world know how good your fruits and vegetables are, and when this is done, be ready to supply the market.

Should you be discouraged dear Mississippians? Nay, for look at the good things God hath given you. You do not have to pipe your water 500 miles to grow your crops, for a kind and loving God, thoughtful and specific in purpose, hauls your water in his wonderful golden thunder-heads. He seals His vow a thousand times over in His beautiful bows. He dips down in the quiet hours of night, and sifts your fields with dew. He comes to you in bird sons, by day and by night. He perfumes your air with the breath of a million blooming flowers. He rejoices with you through your growing children. He loves you because you have planted His house upon a thousand hills, and call upon Him around your home altars. He hath withholden large cities from your boundaries, your hills are as pure and clean as the sills of and around Bethlehem, and remember it was not ears in the busy streets of Jerusalem that heard the glad tidings on that wonderful December night in Bethlehem, but ears of a country people whose hearts were prepared to hear God's messengers.

Mississippi, listen, you can feed a large part of America, if for every gin you had a cannery, and your citizens would devote the money, time and thought, that you give to cotton, you can become the wealthiest section of America. Why waste your talent? Not long ago, I talked to a man who recently made a trip through southern Mississippi and being a native of California, too, said, give Mississippi to California and she would feed the world, and California would be made into a cow pasture, and cactus field. He said the oranges though small are so superior in quality there's no comparison, and vegetables, well, the difference could not be defined.

As a salesman, my policy has been, there's no substitute for quality, and you certainly have it, why not turn a new leaf and try it? May God give you good harvests, and new hearts.

A Former Mississippian.

Stockton, Calif.

If you are expected to prepare a report on hospitals for a Mississippi association you will need the facts as to the Baptist Memorial Hospital, Memphis. A note to the hospital superintendent, Memphis, will bring the needed information.—M. D. Jeffries, Pastor.

Ouachita College (Baptist) in Arkansas expects 200 freshmen at the opening of the school.—H. L. Winburn, pastor at Arkadelphia, Ark., preached in the meeting there. The church was greatly helped and thirty were added to the membership.—The Executive Committee of the S. B. C. is meeting this week in Nashville, the State Secretaries meeting with them by invitation. On this account Dr. Gunter will miss one or two associations which he had planned to attend.

Editorials

THAT THERE MAY BE EQUALITY

Some months ago we wrote a word in these columns about this matter of equality. One of our Southern Baptist editors was kind enough to take notice of it in his columns and expressed a different opinion as to the interpretation of the scripture. Dr. Cody's opinion and his interpretation of scripture are worthy of serious consideration. This we have given to this subject and feel that it ought to be further discussed. This not as a matter for interesting discussion, but as a matter of most practical import. Thinking along this line is even more important, though exceedingly difficult under present conditions.

First as to the interpretation. Paul is writing his second letter to the Church at Corinth. In the eighth chapter he takes up the question of the collection for the poor at Jerusalem. He seems to have done this personally and by various assistants in all the churches to which he had access. In urging it upon the Church at Corinth he says, "I say not this that others may be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want; that their abundance also may become a supply for your want; that there may be equality; as it is written, He that gathered much had nothing over; and he that gathered little had no lack."

There does not seem to me any room for question that he is talking here about material possessions, and about that alone. We do not see how it can be construed as swapping money to the Jerusalem Christians for religion. But the easing of the burden of the Jerusalem saints now, and the recognition that the obligation would be just the other way if their positions were reversed; and that in all probability at some time their positions will be reversed. The flow of help is to the place of need. The measure of need determines the size of the obligation. In other words, like water the possessions of Christians always seek a level.

Two questions may arise. One is does equality here mean absolute equality in the amount possessed, or is it meant as an ideal which may be approximated but is never intended to be actually realized. Of course water does not always find a level with all other water. But it seeks it. There are other forces which enter in. Obstacles are encountered, and the waters are being constantly lifted up and carried by the clouds and winds to the higher altitudes. But it makes its way at last back to the sea. We talk about "liquid assets." Well, here is a place for it. It is more than liquid, it is fluid, for water travels in the form of vapor. Certainly whether we ever fully attain equality of possessions or not, that is a thing which we are constantly and honestly to keep in mind and to pursue. If we love our neighbors as ourselves, and accept Jesus' definition of a neighbor, then here is a good place for a demonstration. And if we see a need and shut up our compassion against the needy, the love of God is not in us.

Another question arises which requires an honest effort to answer. Was this teaching of Paul, under the direction of the Spirit intended to be put into practice simply among Christians, or was it intended as a requirement to be imposed on all people alike? and by what sort of authority? This much may be said in an effort to answer, that what is good for one man is good for all men; what is good for one class of people is good for all classes; what is good for Christians is good for those who are not Christians. What is right for one is right for all. Truth and righteousness know no geography, nor limitations of race or condition.

But this does not mean that what is practicable among Christians can and must be enforced among others. The method of Christianity

is not force, but infusion of the Spirit of God. The weapons of our warfare are not carnal, but spiritual. We depend upon the truth and the Spirit of God working in us, and not outward force working on us. Jesus said, when teaching on another subject, "Not all men can receive this saying, but those to whom it is given." This means that what may be and ought to be observed by Christians need not necessarily be forced upon others by legal regulations and application of force.

Whether a government should seek to compel a distribution of wealth seems just now a very interesting and a very practical question. One government in the world has certainly taken the matter in hand very vigorously. Whether or not it is succeeding seems to be hard to discover. And there are certainly differences of opinion. Our own government in Washington, through its various agencies is trying its hand at the same thing in a slightly different way. Whether it will succeed or not, opinion is not unanimous. It seems too early to hazard an opinion. But we call attention to these things here to show that people outside the churches are conscious of the need of equalizing wealth.

It is time that we in the churches were paying more attention to this teaching in the Bible. People in this country are very proud of the sky scrapers, and exhibit with pride the pictures of the sky line in our cities. It may surprise some to know that in most European cities sky scrapers are forbidden, on the ground of safety and of beauty. To some our sky line looks like a snaggle-toothed hag. And to a finely developed ethical sense the inequalities of wealth among our people have the same effect.

We have long recognized the injustice and danger of the inequalities which exist among us. But we have shied at the complement of it, that is equality. Hadn't we Christians better begin to study this matter of equality; and hadn't we better begin the practice of it as the Lord shows us the way.

THE PLIGHT OF OUR PASTORS

In the words of a well known radio star many of our pastors are in "a picklement." Maybe some preachers who are not pastors are too. But we are thinking now of the pastors, for on them rests the issue of all our work. During the long period of depression they have held on with a tenacious grip. Many of them have accepted uncomplainingly the hardships incident to these times and have kept right on at the work without relaxing. They have sought to serve God and the people when service was sacrifice. They have done it joyfully.

Now the prophets in economics tell us there is an upturn in business. Prices for farm products have advanced and the salesmen have been busier than heretofore. In some cases salaries have been increased, and people are being put back to work. How are the pastors faring since the improvement set in?

We wish to speak a word for those who are too modest and sensible and sacrificial to speak for themselves. It is not a good thing for a preacher to talk about his salary. But somebody else ought to say something about it. And all of us ought to think about it. Of course there are some preachers who have fared better during the depression than the members of their congregation. But we are speaking specially of the country and small town, the part-time churches. Here the preacher has generally been promised a small salary and some of them have not gotten what was promised.

It is easy for a preacher to be crippled by a condition like this. He may be hurt by not being able to pay his bills promptly and his reputation and standing in the community are jeopardized. The cause suffers when this happens. The church should see that the fault does not lie with it.

Another and just as serious harm may come to the cause if the preacher receives so little for his labor that he loses courage and cannot

speak boldly and lead confidently in the church. Don't take the heart out of the preacher by keeping him on the ragged edge. Of course a preacher ought to speak the word of God with all boldness, even when he is poorly taken care of. But it helps his self-respect and puts a better spirit into all his work, if he is made to feel that his work is appreciated and he and his family are properly provided for. A horse or a preacher will do better work when he is well taken care of.

It is said that 320 people from five states attended the Bass family reunion at Bethany church, Jeff. Davis County, last week. Naturally you would expect people with this name to be deep-water Baptists.

Brother Jas. A. Bryant has just concluded a revival meeting in Louise. A census was taken; 60-odd Baptists discovered; church organized; W.M.U. organized; 190-odd possibilities for a Baptist Sunday school. The Methodist pastor J. M. Lewis, led the singing. Brother Bryant preached. A deep interest was shown. All Christians strengthened. The church is to call a pastor for half-time soon. There is no Baptist building. Methodists are to give use of their church half-time until we can build.

Pastor R. L. Ray, Jr., closed a meeting at Ingomar with 30 additions, 28 for baptism. Pastor J. M. Spikes had brother Stewart of Houston with him in a meeting at Bruce, lasting 8 days. There were 75 additions, 33 for baptism. "Brother Stewart preached the gospel with great power, and the town and community were greatly benefitted. He is a great worker. He led the ladies in presenting the pastor and wife a generous pounding."—Pastor Ferrell presented the 100,000 club plan to the people at Magee and twenty people agreed to give an extra dollar a month. The number will probably go to 30.

One difference between the revolution in Russia fifteen years' ago and that now in process in America is that Russia restricted the sale of alcoholic liquors, while our government is bent on taking restrictions off their sale.—Under President Harding the administration was controlled by the "best minds" among the politicians. Today we have substituted the "brain trust," until the brain trust busts. Complaint is some times made that we now have a government by the "cap and gown." The "cap and bells" might be worse, and a few states we could name have almost had that.—It is to be hoped that no national emergency may arise which will justify the abolition or disregard of the first amendment to the federal constitution which guarantees religious liberty. But if a merchant can be told what he must pay a clerk, why can't a church be told what it must pay the pastor?

Pastor H. M. King and Calvary Baptist Church in Jackson have arranged for a Mission Study Week Oct. 22-27. Dr. J. B. Lawrence of the Home Mission Board and Dr. T. W. Ayers, missionary to China will speak each evening. Classes will be taught by Miss Frances Traylor and Miss Edwina Robinson. Dr. Lawrence will teach his book Missions In The Bible and Dr. Ayers will have as his subject Touring China in a Wheelbarrow. All churches in Hinds-Warren Association and others adjacent to Jackson are invited to participate and cooperate. The plan includes addresses in other churches in a radius of 20 miles in the morning by Drs. Lawrence and Ayers. Members of other Baptist churches in Jackson will take advantage of these inspirational and educational meetings. Besides this Dr. King is arranging for a S. S. Training Course Sept. 24-29 and a B.Y.P.U. course in November. In December the church will undertake a great evangelizing campaign, the members doing personal work and holding public meetings in the church.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

WORK AHEAD OF US

District associations begin today, September 5th. They continue through October 20th. There are 71 which will meet during that period of time. It is impossible for any one person to make all of them. The writer hopes to make as many as he possibly can. Heretofore 32 has been the maximum.

There are certain things which should be emphasized in the associational meetings. The reading or reports of the different departments is of little importance unless the information is used in making plans for greater achievements in the future. We have found that associational meetings are often no more than humdrum simply because there was no objective ahead of the meeting, there was no spirit of conquest. The object of these meetings should always be the preparation for greater things.

To be specific, we emphasize the following items. First, until the State Mission day in the Sunday schools the last Sunday in September, emphasis should be placed upon the raising by the Sunday schools of the largest offering ever made by the Sunday schools. This should be done because for the first four months of this year our State Mission work received nothing from the Cooperative Program. It should also be emphasized because the State Board owes on church building appropriation \$3,000.00 which should be paid before the close of this year.

In the second place, stress should be laid upon the annual round-up for October. This was approved by the last session of the State Convention. By this is meant the collection of all outstanding pledges to the Cooperative Program, and the obtaining from every member or every church an offering to the Cooperative Program. Many did not pledge for this year, and unless there is a thorough round-up these members will not have any part in the work of this year. This round-up should be conducted in a most systematic way by all the churches with the pastor making the appeal. The 31st of October closes this State Convention year. All offerings should be in the Board office by that time.

In the third place, stress should be placed upon the Debt Paying Campaign beginning the 3rd Sunday in October and running through the second Sunday in November. This was authorized by the Baptist State Convention Board in its annual session. At the time this campaign was ordered, the Southern Baptist Convention was working under an annual debt paying campaign as authorized by the Southern Baptist Convention in May 1932. In 1933 the Convention abandoned the former plan and adopted a new plan which provides for Southwide debts, but not for State debts. A large majority of the Board members of the Mississippi Baptist State Convention Board, since the May action this year of the Southern Baptist Convention, have expressed themselves as favoring the application of all funds contributed in the Debt Paying Campaign October 3rd Sunday through the 2nd Sunday in November to Mississippi Baptist Convention debts. Following the policy of the Baptist denomination of being governed by the majority, the Campaign will be so conducted.

In the fourth place, full explanation should be given of the One Hundred Thousand Club plan authorized by the Southern Baptist Convention in its last session, which plan is for as many Baptists as will to give \$1.00 per month over and above regular contributions, same to be used in paying debts of the Southern Baptist Convention. The Executive Committee, and likewise the Mississippi Baptist State Board, have also favored this plan, these Board mem-

bers acting for and as representatives of their respective associations.

In the fifth place, stress should also be placed upon the annual every-member canvass to be conducted the last of November and the first of December in the interest of the Cooperative Program. The Cooperative Program is the best plan thus far proposed for carrying on all of our work. If we will build this program up sufficiently, there will be no need for any special campaigns or special appeals. This plan gives every individual an opportunity to have part in every interest fostered by the denomination.

In the sixth place, paying of the balance due on our bond interest should also be emphasized. The \$6,000.00 thus far raised will not pay half of the interest which fell due June 1st of this year. If those who have not given would do only half as well as those who have given, all of the money would be in hand within a week's time and our creditors could be paid. If we are able to pay it (and we are) and will not pay it, then how can we expect those to whom we preach to have any confidence in our preaching? It should also be remembered that as a result of issuing our endowment bonds we received \$525,000.00 in cash, and that this amount as endowment is invested and bringing in revenues to our colleges.

Without general solicitation more than 30 members of First Baptist Church, Brookhaven, have already joined the Baptist Hundred Thousand Club.—A.F.C.

Rev. J. Stewart Holden hit the nail squarely on the head when he said, "The fear, not of missing the Bible's meaning, but of understanding it too well for comfort, is what deters many people from studying it." In the Book it is written "If any man draw back, my soul has no pleasure in him."

The Oak Grove Baptist Church, T. B. McPheeter pastor, had with them Dr. M. O. Patterson, Professor of Christianity at Mississippi College, Clinton, in a most gracious revival, closing Sunday the 3rd. Dr. Patterson preached the gospel in clearness, spiritual fervor, and Christian zeal, resulting a deep spirited revival.

"One dead, four hurt in orgy of accidents. Drunken drivers go on wild spree over weekend." These are the headlines in Monday's issue of a daily paper which has fought with all its power to bring back the legal sale of liquor. And now they have it. Of course it makes news. This same paper acknowledges that in the month of August, since the sale of beer has been legalized there has been 100% increase in automobile and vehicular accidents.

Rev. Richard Campbell will attend district associations in the southern part of the state in the interest of The Baptist Record. See that he has a good opportunity. He is also doing work as colporter. He was recently pastor at Wiggins and plans to re-enter the pastorate as the Lord and the churches open the way. He is worthy and has made good provision for his work. Rev. Leon V. Young of Beach will visit associations in the northern and eastern part of the state in the interest of the Record. He has a record of good work everywhere he has lived.

Brother Gaston W. Duncan, now of Kansas City, formerly pastor in New Albany, was back in Mississippi for a meeting at Mt. Pleasant church, Wallerville, where Dr. Gambrell was once pastor. It was an old-time revival to which people came on foot and in various vehicles. The house, seating 300, overflowed. There was a great victory. Baptized 15, by letter 7. Nights were spent in the homes of Mr. Ed. Pannell and Mr. Lloyd Coleman, and days in other homes. Brother Duncan enjoyed working with brother F. W. Huffstattler and the fine fellowship of these Mississippi saints.

Mrs. Pinchot, wife of the Pennsylvania governor, is circularizing the newspapers to advo-

cate destruction of milk in order to raise the price. This is plain barbarism. We have had quite enough of this salvation by destruction. What we need is better method of distribution so that those who need food and clothes may get the benefit of the "surplus" in production. If people are prosecuted for arson when they set fire to a building through malice, or to collect insurance on it, we see no reason why those who destroy food should not be prosecuted when this is done to raise the price.

Last Sunday the Moak's Creek church in Lincoln County ordained to the ministry brother Jesse Williams, one of the members who has finished his literary work at a Junior college. He hopes to go on to Mississippi College. A council of ministers and deacons examined him and participated in the laying on of hands. Pastor J. B. Quin was moderator; the examination was conducted by Rev. J. A. Chapman; the sermon was by the editor; and the prayer led by Rev. C. W. Smith. Brother Jno. W. Sproles also participated in the ordination. The deacons of the local church and visiting deacons were invited to participate. Prof. C. H. Lipsey of Brookhaven was made clerk of the council.

Under the leadership of brother Kosanke, pastor's assistant at Brookhaven, and by the efforts of the B.Y.P.U. 35 names were added to the Baptist Record list in First Church, and they say it will probably go to 50 new ones. We had the pleasure of worshipping with these Brookhaven saints Sunday night. The sermon was by a Christian Jew from San Marcos, Texas, and a very large congregation filled the church. Pastor Crittendon announced that revival meeting would begin the last of October.—Pastor C. O. Cook writes that Coldwater Association meets at Hernando, and not at Horn Lake. Date Sept. 13. The work at Hernando begins encouragingly with the coming of the new pastor.

The meeting at Durant in which Pastor J. S. Riser, Jr., was assisted by Dr. S. G. Posey of New Orleans resulted in 20 additions to the church and the edification of the membership.—Pastor C. O. White reports a fine meeting at Short Creek church, Yazoo County, in which 19 were added to the church.—C. J. Rushing welcomed 22 new members at Hemphill, Texas, during the meeting in which he preached.—We understand that Pastor A. B. Weathersby offered his resignation as pastor at Tylertown last Sunday, to become effective Jan. 1st. We have not heard the action of the church in the matter.—Dr. J. W. Mayfield of McComb is improving after a severe operation for carbuncle.—Thanks to the Western Recorder for giving front page space to part of an editorial in the Record on the trend to dictatorship.

In an automobile accident recently Dr. R. H. Pitt, editor of the Religious Herald escaped death by a few feet. For his deliverance all of us are grateful.—M. C. Whitten, Mississippi student in the Louisville Seminary becomes pastor at Lookport, Ky.—A younger brother of Robert Browning, poet, is said to be a missionary in Yunnan Province in China.—We shall be glad to have a brief write-up of associations, containing matters of special interest.—Rev. A. F. O'Kelly, formerly pastor at Hazlehurst, recently underwent an operation in the Baptist Hospital, Atlanta.—Pastor A. H. Miller welcomed 27 into the church at Whynot recently, 16 by baptism. He was assisted in the meeting by J. H. Fuller of Atlanta.—President M. P. L. Berry of Hillman College, Clinton, has the assurance of a large increase in students this session over last year.

The Religious Herald is just hearing for the first time of a "rukus." We don't know how to spell it, and apparently the dictionary doesn't either. We suppose that is the reason the word is not in the dictionary. But a "rukus," however it is spelled is not an uncommon occurrence. We wonder if the Religious Herald knows what "two bits" is, or are.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss. President—Mrs. A. J. Aven, Clinton, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss. Corresponding Secretary—Miss Fannie T aylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss. Mission Study—Mrs. Edgar Giles, Avalon, Miss. Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

GLEANINGS FROM THE FIELD

Have you ever been persecuted for righteousness sake? Some weeks ago I was in a community for an all-day class in stewardship. On arriving in the community I was told that the President of the Missionary Society would probably not be able to attend the day's program. Two nights before she had been severely punished by her husband for attending a service at the church. Much to our delight she was permitted to attend after having prayed earnestly the night before for her husband to be willing for her to go. She is President of one of our best rural Missionary Societies and much credit is due her for the splendid way she has carried on the Master's work, even though the way has seemed hard. Your hearts would have been stirred had you been with us and heard her earnest prayer for the one who has been persecuting, and for our Master's work. Let us be much in prayer for her.

In this same community there is a noble lady who has been confined to her bed since last December. During this time she has read mission and B.Y.P.U. books and has taken tests on them. May she soon be restored to good health if it is God's will.

—O—

Have you ever heard a statement like this? "We would like to have a Missionary Society but we live so far from the church and each other we feel that it is an impossibility to have it."

Let me tell you of one in Calhoun County where they live considerable distance from the church and each other and what they are doing. They have only been organized since last November and during that time have had three

Mission Classes and have met all the points on the Standard of Excellence except one. They have all the young people's organizations except the Royal Ambassadors.

It has been my pleasure to be with them twice during this year and I have never had better cooperation and response. Mrs. Karl Boland is the efficient president of this W.M.U.

If space would permit I would gladly write of other Missionary Societies that are doing equally as well as they and may there be others to enjoy the same blessings that we are.

Evie Landrum.

—O—

MISSISSIPPI AS A FIELD FOR THE WORD

Although many of the facts contained in this brief analysis of the above named subject hold true all over our state, only one community is uppermost in the writer's mind. The spiritual fields are truly "white unto harvest." Even if there were no hindrances to our Baptist work, this field does need the Word of God in order that His will and His plan of work may be more clearly and more comprehensively grasped. There are many people who have little conception of God's plan of salvation. The pastors are doing what they can on their few preaching days to teach the Word, but there are still a great many who think of salvation simply in terms of joining the church. These need the way of salvation made plain unto them and need the comfort and assurance which only the Word of God can bring to them.

There are, however, conditions that make this work a challenging problem. This county, as well as adjoining ones, is infested with a group of people who call themselves "Jehovah's Witnesses" even though their methods of working

believe their claims. Their plan of work is in house-to-house visitation and personal interviews. People are told that they cannot understand the Bible properly unless they have the help of some of the books which the aforementioned witnesses are selling. Naturally this sort of introduction strikes a responsive chord in the hearts of people since most of us desire a better understanding of God's Word. It is true that the books they sell do contain much that is helpful in interpreting the Bible, but there is mixed in with the truth errors of the worst sort. The distributors of this literature are, as a rule, openly antagonistic toward churches and their work. Many of them say that the churches and preachers are leading people straight to hell while they are trying to show them the way to truth and light. We usually have some people in every community (after their names are on church rolls) who are always seeking some cause for criticizing churches and their methods and they readily fall in line with these false prophets. However much we deplore the method and message of these workers, we must admit that their zeal for their cause far surpasses that displayed by the vast majority of churches.

The very fact that people are interested in literature that claims to interpret the Bible should encourage us in our work of giving the Word to Mississippi people. Certainly no one would condemn the use of Bible helps, but it is God's Word (not some one's opinion about it) that is "like as fire and like a hammer that breaketh the rock in pieces." Others are seeking to reap a harvest of seeds that have been sown by our churches and pastors, but this harvest may be reaped by Baptist people if the Word is rightly presented.

Howard Spell.

NEWS FLASHES FROM HOME FIELDS

—O—

Letters dating August 15th and August 18th were received this week from our missionaries in Cuba reporting that they and, so far as they knew, all our Cuban missionaries were safe. There seems to have been no harm done either to our property or our work in the recent tragic and turbulent events in Cuba. Our missionaries in Havana were in the midst of all the stirring events, for our Baptist Temple, where they live, is only about two blocks from the National Capitol Building, in front of which the terrible massacre of August 7th took place. Dr. McCall writes of the situation:

"They had every reason to rise in holy wrath this time. For three years I have been expecting to see the streets filled with thousands, sweeping all before them in hungry vengeance. But they did not get this far until two weeks ago. Perhaps Mr. Welles led them into it, indirectly, by giving them courage and hope that the American government and people would be behind them in any effort to better their condition. Machado has fed them to the sharks, tortured them with medieval methods, insulted, butchered secretly and even publicly, till it is a marvel they held out as long as they did. They are a patient, long-suffering people.

"Perhaps they went to excesses, and outwardly we disapproved, (sometimes), but inwardly we recognized that it was an act of justice long delayed. The worm had turned at last, and his turning was terrible. The Temple was in the midst of the conflict for a while. It is not over yet, but things are quieting down some. Cuba

is some distance from having solved all her problems, but a beginning has been made."

—BR—

The statement of some judges to the effect that the NRA's actions are in some cases violation of the law, but that the existence of an emergency in this country justifies the violation, indicates a serious situation. Whenever laws have to be violated in order to preserve justice and righteousness, there must be something in our social system that needs adjusting. Such a condition apparently prevailed during and immediately following the civil war. We survived that and maybe we can pull through again. But every body must recognize that we are in perilous times, and changes as radical as those made from 1861 to 1870 may be made again.

—BR—

Pastor J. C. Wells of Lafayette, La., is compelled to rest for a month or more on account of his health. He is hopeful of being back at his work in a few weeks. Prayer is asked for his speedy recovery.—Brother B. E. Phillips reports a good meeting at New Hope church, Leake County. This is in a thickly populated community with a bright future. Pastor A. M. Langston and the church were very kind to the visiting preacher.—The meeting at Concord church, Rankin County, lasted 7 days; congregations large and preaching by D. W. Nix in great power; four by baptism and eight by letter. A good offering was made. Preaching by brother Nix also at Lorena, Polkville and Sardis churches. At Lorena he preached the dedication sermon. C. S. Moulder led in prayer. The house is ceiled, painted and has 8 S.S. rooms, all paid

for. Bro. S. V. Gullett began a meeting Monday and 21 have already joined.

—BR—

Pastor L. T. Dyess had brother J. H. Street with him in a meeting at Toomsaba. The people were greatly moved, and a genuine revival came down. The crowds increased to the end. Good preparation through prayer was made. The entire community was moved to seek the Lord and the forgiveness of sins. The people were willing for the Spirit of God to lead. There were 5 additions, three by baptism. The preachers were with brother T. S. Pigford in the dedication of his new home.—Rev. L. C. Riley has resigned at Okolona and three churches nearby to accept a call to Marked Tree, Ark. He has done much in his section of the state to forward the work of evangelism and will be greatly missed.

—BR—

(Continued from page 7)

III.

The principle is plain, and stands sure now, as then. Though details may be obscure, at the heart of all our solutions must be this sense of oneness, of belonging to the great family of God, in the midst of which is the Saviour to whom all we have is yielded for His glory and the good of His church, as it is all His gift to us to begin with. Because we love the same Saviour and Lord, we are one with each other, and this will find expression in a use of what we have that will honor Him, and leave none of the brethren in want while others flourish. We are not satisfied with the present position, and we cherish the glimpses we have of a better way, more like the New Testament way.

THE NEW TESTAMENT CHURCH AND THE SOCIAL PROBLEM

Rev. John McLaurin

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While hostile forces were assailing the new-born church from without, and the church was overcoming through the blood of the Lamb, a problem of a different nature arose within. It was a question with which we are all too familiar today, and which has not been strange to any age or clime. Wealth, comfort and opportunity were unequally distributed, and to this universal and ageless problem the infant society was soon called on to give an answer.

This battle must be fought and won by the churches of Christ today as in those early times, only, possibly, in a more aggravated form. Within the bounds of the Christian fellowship, so-called, there are great divergencies of wealth and possession, and of the security and happiness that rightly-used possessions may bring. Not only so, but all have noticed how the rich grow richer, and the poor poorer, while many who have been used to a decent living and comfortable mode of existence are forced below the poverty line. In India, this problem faces us missionaries in a way that we can hardly escape. None of us, probably, were considered by our fellows as especially plutocrats before we sailed for this land, but there is no doubt that here, in the eyes of the vast majority of those whom we meet day by day, we belong to the wealthy classes. The comfortable homes, the ubiquitous motor car, the trip to the hills, all serve to label us "gentry," and most of our fellow-Christians and fellow-townsmen sincerely wish they had a moiety of our riches. Sometimes this unwelcome truth is driven home in an especial way. Have you ever been out preaching in some village at the back of beyond, and, turning homeward, offered the hospitality of your car to the two or three of your companions that it would accommodate without hurting the springs? There are two or three, unfortunately, that cannot be so accommodated, and they assure you that they will be all right, being used to walking. You reach your pleasant bungalow, and sit down to a meal that would seem sumptuous to your companions in the kingdom and patience of the Gospel, and if you allow your mind to go out to your helpers, trudging the weary miles in a driving rain, and looking forward to a leaky smoke-filled room and a meal of rice and chillies, your food chokes you as you sit, and you feel that there is a something that is not right about it all. I shall not soon forget the day that a village Christian stood on my veranda one May day, and asked me if there were not some way in which his nephew, sent to him for the summer holidays, could not be kept near the bungalow during the hot season, and given some job that would bring him regular meals. "We expect to last out the hot season on rice-water," he said, "but we are used to it. This lad has been in the boarding school all year, with three meals a day, and simply can't stand it. We expect a hard summer." Three months on rice-water, and they see thousands and lakhs spent in the name of the Redeemer on cars, institutions, and gear of every kind. I know there are divergencies among the Indian Christians themselves, probably more serious than those of which I have spoken, but we have got to clear up our own doorstep first. What are we going to do about it? We have the same problem as they confronted in Jerusalem in 34 A.D.

There are two answers to this problem that are quite generally given today. One is communism, and the other is charity, and it is increasingly apparent that neither will satisfactorily solve the problem. The first, as understood and preached today, says that the present system is utterly wrong and unjust, it must be overthrown, and we must begin anew. There is no use in under-estimating the force of this philosophy in the minds of men today. Not only in Russia, Spain and Mexico, but wherever men live and think, there is the determination that old systems of privilege and exploitation, wheth-

er religious or economic, must go, and a new order must take their place. We have reached the place where multitudes have lost faith in God and their fellow-men absolutely, and unless we can show that the Spirit in us can meet the situation, there is a very real chance that we shall be forced back into savagery and chaos. It is ill work arguing with a hungry man, or with one whose babies are starving. But communism will not meet the need, if for no other reason, than because it has a purely material basis, and expects to undo the evil results of force by more force. Everywhere it runs out into despotism, blood and confusion. Man does not live by bread alone.

Charity and beneficence are equally hopeless, if not more so. Men wanted to be treated as men, and not as beneficiaries, and justice must come in the place of a slightly superior generosity.

The answer of the church in Jerusalem was different from either of these, because it was not theirs, but the answer of a power working in them. It was characteristically daring and audacious; impracticable, and yet a glorious success. It was a real community of goods, based on the new life of their brotherhood in Christ Jesus. There is no use trying to explain this success on any other ground than they themselves recognized, that it was not they, but the Spirit working through them, that led them into the right solution, and empowered them to realize it. It is easy to try and explain away such miracles in the New Testament by talking of their spirit of love and humility,—small "s"—just as some try to explain the love of God in Christ by reminding us that He was kind to people, and loved to be among them. True, but not the whole truth. This kind of humanism has its value in lightening the New Testament pages, but one has the feeling that, when we approach the awful mysteries of the cross and the empty tomb, the humanistic plough-point runs out of the ground. Just so here, their victory was due to an experience which they described as being filled with the Holy Spirit. It is hopeless to explain it to those who have never experienced it and needless to do so for those who have; but it explains this and all their victories, and nothing else can. Let us look, then, at the answer of the primitive Christians to the age-old question of the distribution of property.

I.

It was essentially a sharing on the part of those who had with those who had not, and of this we are given two outstanding examples, one true and one false, Barnabas and Ananias.

From the case of Ananias and his wife, we see that there was no compulsion in the matter, except the inner compulsion of the Spirit. Private property rights were respected,—“While it remained, did it not remain thine own?” said the outraged apostle, “and after it was sold, was it not in thy power?” There is no thought here of levelling everyone with an exactly equal amount of goods, for that would be to base it on the material and ensure failure; whereas they based it on the spiritual, and succeeded. “According as any man had need,” was the sensible basis on which they worked. They saw that no one was destitute, that all were provided for, and yet did not destroy the self-respect or enterprise of any. It was not for withholding part of his goods, but for the deceit he practised in connection with it, that Ananias was punished. It was probably in imitation of Barnabas, or in envy of the good name which the Son of Consolation had acquired for his generosity and sympathy, that Ananias and Sapphira had decided on this plan. He is the example of the brotherhood and loving fellowship of that little group, of their mutual service and sacrifice, of all that was good and beautiful in this great enterprise of theirs. Wherever we touch the record of this great and good man, we see generosity personified, and the great heart and self-sacrificing love of the Master in all His dealings with the immature Saul of Jerusalem and Tarsus and Antioch, and with the Paul that overshadowed him

from Cyprus onward; with John Mark and with his needy brethren in Jerusalem we see the fine spirit of brotherhood, of bearing one another's burdens, which carried the experiment to victory. There was no idea of the renunciation of all worldly goods, a comparatively easy solution to the problem that commends itself to the type of mind that dislikes thinking through, and had rather escape responsibility and pass on the question to others. Not renunciation, but proper use of the goods that they possessed, was their way. Not the giving of money to each other, but the holding it all at the Lord's command, was the root of their thinking.

II.

Was this great plan for them alone? Was it suited to those days only, and must we consider it impracticable and undesirable today? Very soon after this they began to lose this fine spirit in the very place where it had been so triumphant, for we see that as early as James wrote his epistle, which may have been early in the second half of the first century, there had crept in a toadying to the rich and quarrels among the faithful that were unknown twenty years earlier. In spite of such lapses, early or late, the demand for an answer to this burning question is just as insistent now as ever, and the New Testament answer is just as feasible. We must not forget the remarkable achievement at Serampore in the opening years of the last century, when Carey and his fellow-immortals made their covenant of sharing with each other, and, in every case, kept it till the time when death called them higher, in one instance thirty-three years later. We can only stand back in wonder and something approaching awe as we read of their achievements, and realize that they broke well-nigh every one of the paths that have become the highroads of modern missions. In their treatment of the social problem, too, who has matched them? A common purse, into which all brought their earnings, whether the great amounts that the genius of Carey procured, or the humbler winnings of the others, the daily round of life shared by all, and especially, perhaps, the Saturday evening prayer-meeting, when they agreed to tell each the faults that he had noticed in his brethren and sisters, that they might be prayed over in common, and done away with. Imagine a similar meeting of missionaries today in any large centre, devoted to a similar purpose! This great covenant held fast through every test, being interpreted in the spirit of love, and that common sense which animated everything those giants did. Cruel loss by fire, the opposition of a visionless administration, internal friction, in which their wives are prominently mentioned, nothing broke or blocked it. It is possible, under any circumstances, given the faith to dare and the will to carry through.

It endured and was a success, because it, like the experiment in Jerusalem, had a spiritual basis, a basis of a real new life in each of the members, because, in other words, it was born and nourished of the Holy Spirit. If you wish to understand that life, come and see them as they gather about the Lord's Table on the evening of March 9, 1801. The men from the English countryside are there, and those whom the Lord had called as the first-fruits of His own in India. And after they had remembered and shown fourth His death according to His commandment, Carey came forward and laid on the snowy cloth of the Communion Table the first Bengali Bible. It had been truly the result of sacrifice in His name, not on the part of one or two, but of all, and it spoke volumes for the fellowship and zeal for the common cause, the sacrifice of each for the good of all and for the honor of His Name, that had made possible this crowning triumph of their Christian community of goods, this offering, fitly laid among the emblems of the great Gift of God for the life of the world. How the angels must have shouted to see it!

(Concluded on page 6)



MISSISSIPPI BAPTIST YOUNG PEOPLE'S UNION

W. L. MEADOWS, State President
Morton, Miss.



AUBER J. WILDS, General Secretary
Oxford, Miss.



There is but One Thing Better than a Saved Soul, and that is, a Saved Soul Plus a Saved Life, the B. Y. P. U. Adds the Plus

The B.Y.P.U. Department occupies a very important place in our church and denominational life. It has been said that the B.Y.P.U. is the "enlistment agency" and "training agency" of the Baptist churches. It supplies just the type of work that no other organization in our churches offers. B.Y.P.U. work in the south has grown rapidly through recent years—"There's A Reason."

The B.Y.P.U. is organized into groups and committees for one, and only one, main reason, and that is to give to each member a definite responsibility. This organization seeks to divide the work and locate the responsibility. Through such organization young Christians have been developed, talents have been discovered, new forces set in motion and workers sent out trained for the Master's service.

The same type of organization provided for districts, divisions and associations in order that each individual may know and perform his duty. The cooperation of each officer is essential to the success of the program, as outlined and endorsed by our workers, namely putting the Baptist Record in the homes of our people in Mississippi.

Do you realize how quickly our quotas could be reached, if each one responsible for this campaign would enter heartily into the work? The Baptist Record should be placed in the homes of Mississippi Baptists,

and it should be done NOW. It is our opportunity to render a service that will prove to be a blessing to every reader, every church and to our denomination as a whole. Considered from the standpoint of missions this is a challenge to us. It will help state missions, home missions, and foreign missions. It will also help our colleges, our orphanage and hospitals. Perhaps the greatest blessings will accrue to those who early in life form the habit of reading the Baptist Record. See to it that your association meets its quota, and if that is done the entire state quota will be reached. Let's DO IT NOW.

Let me urge that new emphasis be given to standard requirements in our B.Y.P.U. work. By so doing we shall have more thorough organization in all of our churches. We shall have better meetings and more educational workers.

Here are some needs that I think ought to be met in many of our Unions, the meeting of which would solve our problems and greatly extend our work and influence: Begin on time and close on time, more worship in our meetings, more reverence in our programs, more purpose in our plans, more power in our prayers, more interested "Bible readers." More "Scriptural givers," more "Studying for Service." Basing it all upon the "Stewardship of Life." Remember opportunity means responsibility.

W. L. MEADOWS

RESULTS OF THE BAPTIST RECORD CAMPAIGN TO SEPTEMBER FIRST

The returns are coming in right along and at the close of August before many unions had had time to make up their list and send it in a number of splendid lists had been sent in. So far we have lists from churches in the following Associations: Pike, Yalobusha, Alcorn, Adams, Attala, Covington, Grenada, Jones, Pontotoc, Lauderdale, Jefferson, Amite, Lincoln, Lowndes, Harrison, Lee, Calhoun, Coahoma, and Newton. The Brookhaven church heads the list with thirty-three(33). A letter coming with this list saying that they expected to send in seventeen more thus letting their church send in the proposed quota for their association. The fine spirit of those who have taken seriously this Baptist Record Campaign has made us feel that God has a select group that are willing to go the limit in carrying on His work. September will give all unions, who were handicapped in August, a chance to carry out the NRA slogan "We do our part." In the Record from week to week we will give a report of the campaign.

We deeply appreciate the splendid cooperation that has been given us on the part of a number of B.Y.P.U.'s. A number of others are still working on their list and will report within a week or two. If others will, they can join the ranks now and perhaps get better results than they would have had their efforts been expended in the month of August. We hope we may have as large returns for September as we have had for August although August was designated as the campaign month.

BIBLE READERS' CERTIFICATE AWARDED

Happy are we to give here the name of Miss Johnie Sargent, member of the Senior B.Y.P.U. of Derma who has kept up her Bible reading for two years and has been awarded the Daily Bible Readers' Certificate for this work. She continues to read daily and at the close of two more years will be entitled to a seal to be placed on this certificate. Her example ought to be followed by every member of every Senior B.Y.P.U. in the state.

ELLIOTT ORGANIZES SENIOR B.Y.P.U. AND HOLDS STUDY COURSE

We are delighted to report the organization of a Senior B.Y.P.U. at Elliott with Mr. Clayton Bain as president. Right in the beginning of their work they planned a study of the B.Y.P.U. Manual believing that this would be the best way to start right. Miss Grace Kirk of Grenada was enlisted to teach the course. Miss Kirk is B.Y.P.U. Director for the B.Y.P.U.'s of Blue Mountain College for another year and with the B.Y.P.U.'s spirit was glad to serve this neighbor church. Mr. Bain says that they expect this B.Y.P.U. to be a REAL B.Y.P.U. doing a first class piece of work.

GULFPORT FIRST ORGANIZES SECOND INTERMEDIATE B.Y.P.U.

Mr. James Taylor O'Neal was chosen by the First Church of Gulfport to serve as leader of the newly organized Intermediate B.Y.P.U.

there. This gives this splendid church six good B.Y.P.U.'s, one Senior, two Intermediates, two Juniors, and a B.A.U. We are indebted to Mrs. K. P. Kaiser, General Secretary of the B.Y.P.U. for this good report of their work. The divisional meeting of the Coast Division held in this church is reported on page 13.

LOOKING TOWARD NASHVILLE

The Baptist Young People from all over the Southern Baptist Convention are thinking in terms of "Southwide B.Y.P.U. Conference" now. Nashville has been selected as the conference city and the dates are December 27-29. Nashville is a one day drive from most points in Mississippi and many individual cars and a number of busses from associations will no doubt dot the roads on the 26th. Train connections are good and the rates reasonable and we trust many shall go via rail. We hope the weather will be good. Usually we do not have much of our winter before January and February. Save your dimes and quarters and make your plans to be among the Mississippi delegation at this great gathering of Baptist young people.

INTERMEDIATE SWORD DRILL WILL BE FEATURE OF THE SOUTHWIDE B.Y.P.U. CONFERENCE

Among the most interesting periods of the Southwide B.Y.P.U. Conference is the Intermediate Sword Drill. Each state is supposed to have a representative. Mississippi was represented at the first conference which was held in Memphis, by Miss Gertrude Belk of Oxford. Gertrude is now Associate Director of B.Y.P.U. work in her church at Oxford. Catherine Phillips represented Mississippi in the second conference, this conference being in Atlanta, January 1932. Our contestant for the next conference is to be selected at the State Baptist Convention in Tupelo in December. We have twelve who are eligible to enter the elimination drill, six of these were winners in our District Conventions in 1932 and six winners in the District Conventions of 1933. All of these young people we hope can be in the contest in Tupelo where we expect to pick the winner for southwide honors.

Have you planned your promotion day program? First Sunday in October is set as the time when Intermediates and Juniors having attained the proper age are to be promoted. Make this an annual occasion, and one that is looked forward to as one of the high lights in the picture of B.Y.P.U. life. Your young people will be willing to cooperate and "stay put" if this occasion is given its proper place in the year's program.

Now is the time for considering officers for the term, October 1st-April 1st. Steps in electing—Nominating committee appointed NEXT Sunday, President elected the following Sunday, other officers elected the Sunday following that. The officers meet that week and make up groups and committees, committees meet and plan their work for the month of October and the first Sunday everything moves forward under the new set-up with no friction or slow down. Try this plan, give it a chance to prove itself.

B. Y. P. U. DISTRICT ONE---W. CENTRAL SECTION OF STATE



W. C. Howard
Forest
District President

Our campaign for new subscribers to the Baptist Record through the B.Y.P.U.'s of the state was supposed to have closed the first of September. I do not know whether we have reached our goal, but I am sure some splendid work has been done. And I want to thank every one in our district for what they have done.

If your union hasn't put on the Baptist Record Campaign it is not too late yet. Make a list of those who are not talking the paper and see them as soon as possible. If your union has started the work, but hasn't finished please don't stop until the last man has been seen.

I am exceedingly anxious that District One reach its quota.

If I can be of any service to any of you please feel free to call on me.



P. D. Bragg
Pickens.
Pres. Canton Div.

"Where there is no vision the people perish" Prov. 29:18. The B.Y.P.U. is organized and functions on principles and methods that will expand the vision of a community wherever the folk give it a fair chance. In the Canton Division there are numerous rural communities of Baptist folk whose vision is circumscribed by their social and spiritual handicaps. It is reasonably apparent that the spiritual handicap is greater than the social, since the recently consolidated school system provides an opportunity for social development but no spiritual instruction. Therefore, is it not true that the social life of some of these communities is far ahead of the spiritual? If this be true, we are drifting in the direction of Paganism—culture without Christ.

A good live B.Y.P.U. department in every Baptist church will go a long way toward solving the problem. To be able to organize a good union away from home there should be at home a good union. Therefore, let us hasten to keep these deserving young people from perishing by strengthening the home base, and by giving of this strength to bring a blessing to others. How many subscriptions to the Record have we sent in?



R. E. Morgan
Jackson
Pres. Jackson Div.

B.Y.P.U.'s of the local churches, have you sent your subscription list for the "Record" to Mr. Wilds yet? If not let us get them in right away. I'm afraid that the Jackson Division of District One hasn't reached its goal during the month of August. However, those B.Y.P.U.'s which have not been organized during the summer are re-organizing this month and have expressed their intention of promoting the campaign during September. Each day's delay means the loss of many blessings to those who are not reading our State paper.

Congratulations to Northside! It is the smallest church in Jackson, but seems to have the largest interest in helping to educate its membership through the Record. It is a part of their budget and each member is given the opportunity at the beginning of each quarter to say whether or not they wish the paper.

This month we are "looking unto Jesus for Power to Reach and to Hold People." May we enlist every possibility in our unions. Especially may we emphasize more B.A.U.'s—our best field for training leadership.



Vernal Stockstill
Magee
Pres. Forest Div.

The central aim of our Division is that of endeavoring to establish a B.Y.P.U. in every active Baptist Church in our Division, which is made up of Rankin, Scott, Smith and Simpson Counties.

Our first period of time has been devoted to gathering information about churches in these counties. We are finding out what each church has in the way of B.Y.P.U. organizations. After we have learned what our possibilities are, we are then going to work toward our central aim.

By the time this goes to press we will have had our first Divisional meeting at Puckett. We are looking forward with great anticipation toward this meeting, at which time we are hopeful of becoming better acquainted with each of our needs and learning how we can carry, in a more acceptable way, this phase of the Master's work.

B. Y. P. U. DISTRICT TWO---N. W. SECTION OF STATE



W. W. Grafton
Coldwater
District President

Our need in District Two is primarily two-fold. The perfecting of our Associational B.Y.P.U. organizations, and hoping that through this same agency we may accomplish the other, that of recognizing our responsibility as young Christians. It seems that if there has ever been a day when our young Christians needed a definite conviction this is the day. The trend of thought and actions today are so obviously away from God, and toward the physical and temporal, that only the strong in Christ are going to be able to withstand the tempter's power. I know of no organization among our Baptist people that gives the opportunity to develop and then stand for the things

that are sacred and holy as does the B.Y.P.U. To my thinking this is a high goal, and to some seemingly unreachable, but let us remember that we are to "press on toward the prize of the high calling in Christ Jesus", encouraged by the fact that, "In due season we shall reap, if we faint not."



Kermit R. Cofer
Water Valley
Pres. Grenada Div.

Outstanding work of the Grenada Division of District No. Two might be mentioned as: Securing subscriptions to the Baptist Record in cooperation with the editor of the Record, organization of three counties now having no B.Y.P.U. Association into active, wide-awake organizations, preliminary plans for our divisional meeting the fifth Sunday of October, at Itta Bena Baptist Church.

Our program will soon be completely shaped and assigned for the divisional meeting, which will without doubt be the most outstanding event of the conference year for the division. It should be noted now by the members of the Grenada Division that a collection of money will be taken at the divisional meeting, which money will go to finance the work of the B.Y.P.U.'s in the division. Let's then be ready for this phase of the program.

We are advising and urging constant efforts toward strengthening the unions that exist and toward reaching churches favorably which have no organization. We believe deeply in the "training ground."



Earl Thomas
Indianola
Pres. Leland Div.

Our division is completely organized, all three of the associations in my division being organized and functioning beautifully and with a complete roster of officers, all of whom are live wire type. Appeals have been made by me, addressed to the officers thereof, for their concerted efforts in the drive to increase the subscriptions to the Baptist Record. We expect early returns in regard thereto. We plan to have our annual meeting, of the division, sometimes in October of this year, at which time we expect to have one of two speakers who are statewide in their reputation to address us. It is our plan to make this annual meeting worthwhile from the standpoint of making a cohesive and closely attached division, all working in unison and harmony for efficiency.



Chas. Dockery
Hernando
Pres. Sardis Div.

The Northwest Division of District 2 is composed of Riverside Association (Tunica, Coahoma, and Quitman Counties) Coldwater Association (DeSoto County) Tate Association and Panola Association. Two of these had Associational B.Y.P.U.'s and two had not been so organized.

Since our splendid District meeting at Winona, I have organized DeSoto County into the Coldwater Associational B.Y.P.U. Mr. Angus Emerson, Hernando, Miss., was elected President. I now plan to get Tate organized and then my Division will be fully organized.

It is my plan to call a conference of the Northwest Division for the 5th Sunday of October. The place of meeting has not yet been decided upon. In the organization meeting of the Coldwater Associational B.Y.P.U. we have discussed the subscription campaign to the Baptist Record and accepted our quota and have begun an active campaign to secure subscriptions. I am unacquainted with the young people of my division outside of DeSoto County, but it is my purpose to come to know many of the others and to carry on the work with them.

B. Y. P. U. DISTRICT THREE---N. E. SECTION OF STATE



John N. Kellogg
Rienzi
District President

Owing to the fact that a great many people are laboring under the mistaken idea that the Revival Season is the only time to be born into the kingdom, we have a great many more young converts now than usual. Since "Training in Church Membership" is our aim, we must be "About our Father's business." Enlistment should be our main object at this time. We are in the midst of the biggest fight the churches of this country have ever known. The main objective is to enlist the young folk. We have the finest young people in the world, but they must have the right influences thrown around them. As B.Y.P.U. workers we can create this influence and enlist great numbers that otherwise might bury their talents. This is going to take prayer and lots of it. It is going to take work and lots of it, but what worthwhile object has ever been gained without a great deal of prayer and work, yes and sacrifice. What greater work is there than that of saving souls and then training those souls to carry on the work of the Lord?



J. W. T. Siler
Chalybeate
Pres. N. Albany Div.

The New Albany Division of the B.Y.P.U. work is looking forward to the Fall Conference at the Baptist Church at Holly Springs. The fifth Sunday in October has been selected as the date for the conference. This will give each county Association an opportunity to meet before the conference. Every effort should be put forth by the Associations to complete the Campaign for the Baptist Record, even though the efforts continue into September.

We have many encouraging signs in our Divisional work. New unions have been organized at: Byhalia, Hickory Flat and at Providence in Tippah County. The Unions at Providence and Chalybeate have recently sponsored a School of Missions. Mr. Wilds spoke on some phase of Missions for three afternoons at Providence. There were four classes at Chalybeate taught by Mr. Auber J. Wilds, Rev. J. W. T. Siler, Mrs. G. G. Powell and Miss Ruby Garrett respectively. We have every reason to be encouraged about our Divisional work.



Chas. Bucy
Plantersville
Pres. Boonsville Div.

We are glad to report that during the past month we were successful in the organization of a County Union in Tishomingo County, credit for which should go to the County President, Mr. Buck Moore, Belmont, Miss. We had an all-day meeting and an appropriate well arranged program was rendered. Especially do we make mention of the pageant presented by the Burnsville Union, directed by Leader of Senior Union. Some of the principal speakers were: Rev. Chas. Nelson, Red Bay, Ala.; Rev. Overton, Fulton, Miss.; Rev. Butler, Tate Street Church, Corinth, Miss., and Mrs. H. A. Burce, Holcut, Miss. Several "pep" songs directed by the Belmont Senior Union helped to arouse enthusiasm and pep in the organization of a county union. The nominating committee recommended some of the most competent and wide-awake people of the county as officers of the county union, and these were elected. The meetings of this union will be held every two months. As yet we do not have a county organization in Itawamba County, but the prospect in encouraging. Miss Beatrice Senter, Fulton, County Director, stated that they thought it best to wait until about October 1st to meet for organization.



S. L. Dobbs
Calhoun City
Pres. Pontotoc Div.

Just at this time Pontotoc Division is striving to secure our full quota of new subscriptions for the Baptist Record. There are many expressions of pride and satisfaction over the first issue of our B.Y.P.U. supplement. We are all sure it will be one of the most stimulating things we have had in some time.

Pontotoc County Association held their quarterly meeting with Longview church the 5th Sunday in July. There is a live church at Longview. The program was splendid. The building would not hold the folks present. Calhoun County has had study courses taught at Reid and Loyd churches. Misses Idell Morphis and Pauline Vanlandingham, Calhoun County Seniors, were in charge of the work. A new union has been organized at Big Creek with Mrs. E. H. Smith as Sponsor.

Chickasaw and Monroe Counties are lining up their forces to go afield and make a substantial showing in the canvass for subscriptions for the Baptist Record.

B. Y. P. U. DISTRICT FOUR---E. CENTRAL SECTION OF STATE



R. D. Pearson
Macon
District President

Wouldn't it be great if we could meet and talk over our plans and all the needs of the Kingdom work of our Master every month? Since we cannot do that it seems to me that this plan to have our meeting in the Baptist Record is the next best thing. And this we CAN do at a very small cost and with very little effort.

If we really intend to make this monthly "meeting" worthwhile we must plan AT ONCE to be there by sending in our subscription. District Four, let's make a success of our "meeting" by putting the paper into our Baptist homes, and then by sending in the "news" about our own unions.

I was in a meeting at Dixon a few weeks ago. They had no B.Y.P.U.'s. Their young pastor was sad because he missed the organized help of his young people. At the close of that meeting they organized a B.Y.P.U. and a B.A.U. Immediately they went to work getting subscriptions to the Record. Their pastor has been back to teach the B.Y.P.U. Manual, so I am told. They are rejoicing in their new plans for service.



Granville Myrick
Kosciusko
Pres. Ackerman Div.

We are glad to report some real extension work in Ackerman Division. Down in Kosciusko Association has been organized an Associational B.Y.P.U. which held it's first meeting July 30th with seven churches represented. The next meeting will be with the Ethel church on fifth Sunday of October. In this Association there have been unions organized at Springdale and Williamsville by the Kosciusko union and at Berea by the Bear Creek Union. In Choctaw Mt. Moriah church reports a newly organized union. Ackerman expects to reorganize soon.

We were glad to have a report from Noxapater stating that they recently had one hundred twenty-five present at B.Y.P.U. We also have reports of good unions at Ellison's Ridge and Murphy's Creek in Winston County. Webster County or Zion Association has a number of good B.Y.P.U.'s and we hope to have some reports from them soon. Any reports from any union in this division will be gladly mentioned in these columns.

Our Divisional meeting will be held at Ackerman fourth Sunday in October.



Niles Puckett
Columbus
Pres. Columbus Div.

The Columbus Division, composed of Lowndes, Clay, Noxubee and Oktibbeha Counties, has not had time in which to show definite results, but we are still working and hope to accomplish definite things before long. At present we are working on the Baptist Record drive for 175 subscriptions. The divisional president has not heard from the associational presidents as to the number of subscriptions their associations have taken, but the First Church, Columbus, for one, is putting on a contest between the unions and we hope to go over the top in this drive.

Until yet, the time and place of our divisional convention have not been set, but we are still looking forward to a great meeting this fall. We are striving to have all four associations in good running order before the convention.

The divisional organization is a great set up for the state of Mississippi but we do not want to overlook the importance of the individual unions in the various churches.



Marion Perry
Philadelphia
Pres. Meridian Div.

A check of the unions in our division, the Meridian Division which includes Neshoba, Newton, Lauderdale and Kemper Counties, reveals the fact that our unions are in good shape as far as organization in concerned. There is a little concern that a few unions may have "gone to seed" on the matter of organization and standardization.

I am sincerely hoping that with the new concept we are receiving in our political and business thinking--i. e. the New Deal and the NRA--that we will do some revising in our religious conception. There is an urgent need for a more personal religion and a deeper concern for the other fellow. These needs may be met to some extent by evangelical and humanitarian efforts on the part of the B.Y.P.U. If the individuals have the Christ-like attitude toward the other man, there will be a definite program undertaken by the union. Some examples I would mention are jail services, hospital visits, visits to the sick in their homes, establishment--if possible--of mission classes, etc. B.Y.P.U.'s, look well for those opportunities which you are daily neglecting.

B. Y. P. U. DISTRICT FIVE---S. E. SECTION OF STATE



W. L. Compere
Ellisville
District President

Here's a plan for one phase of B.Y.P.U. extension work that is being tried in our Association and is meeting with a measure of success: The Associational President assigns to each active B.Y.P.U. some church that either does not have a B.Y.P.U. or has one that is not very active. This active B.Y.P.U. is asked to do these things: First, arrange for a date to go put on a program and get up a good program to render on this date; second, find out and report to the Associational President whether they have a B.Y.P.U. or not, who the President or Director is, or if there is no B.Y.P.U. the name of some person who could be counted on to organize and promote B.Y.P.U. work; third, help to organize a B.Y.P.U. if possible, or if one exists try to strengthen it; fourth, help to work up a study course, and furnish a teacher, if necessary; fifth, talk up the Associational, Divisional, or District meeting, and urge that the church be represented, whether they have a B.Y.P.U. or not. B.Y.P.U.'s will do extension work if it is definitely assigned to them, but if it is left to haphazard methods, most of them will not. This plan gives a definite assignment to and places definite responsibility upon them.



W. E. Hellen
Laurel
Pres. Laurel Div.

Mr. Auber J. Wilds came to my division for the purpose of conducting some clinics. After spending four days with him, I learned to know him not only in his official position, but as one, who has his whole heart and soul in the leading of our young people to support the program of our Master, as fostered by our Southern Baptist Convention. My contact with brother Wilds gave me new inspiration and courage. As I visited with brother Wilds my heart was made happy to see the wonderful response he is getting in his leadership among our young people. His "eyes are on the Lord" and our B.Y.P.U. folk, who know the Lord, are responding nobly to the things he is leading us in.

Where it is possible, we are going to assist in or conduct some young people's evangelistic meetings. The last thing we are trying to do, is to conduct some church schools of missions. In all our work, remember we are doing it "for Christ's sake."



Wallace Harrell
Hattiesburg
Pres. Hattiesburg Div.

Why should we magnify the B.Y.P.U.? Because we cannot have the most efficient church members without it. We cannot get the necessary training in a Sunday school, prayer meeting or even at preaching service. These branches of a church are not organized to train young people to become efficient members or worthwhile workers.

The B.Y.P.U. was organized with but one thought in mind, namely to train the individual church member for church service. This training enables him to speak before a crowd without embarrassment, and to do effective personal work. He becomes able to approach a lost person and talk to him about his soul's salvation.

The main work of our Christian lives is to bring sinners to our Master. The better we know how to work for Jesus, the more we can accomplish for him.

So, young Christians, let's strive harder to magnify our B.Y.P.U. Let's resolve to become better individual members, for the better B.Y.P.U. members we are now the better church workers we will become.



E. S. Flynt
Hattiesburg
Pres. Coast Div.

The Coast Divisional B.Y.P.U. meeting was held with the First Baptist Church, Gulfport, Friday, August 25th. Dr. R. B. Gunter delivered two fine messages. A. S. Johnston, Hattiesburg, and S. B. Harrington, Sumerall, brought helpful messages on "Looking Unto Jesus for Guidance" and "What the B.Y.P.U. has Meant to My Life."

The First Church, Gulfport, has closed a county-wide meeting conducted by the young people of Harrison County. Interest was good from the beginning. There will be a number of local meetings conducted by our young people during the next few months.

It was suggested by our Divisional President that the President of each county secure the cooperation of each B.Y.P.U. in his county and perfect a B.Y.P.U. organization in every church in his county. The union perfecting the organization is to assist until the new union is able to go alone.

It is thought that our Division will succeed in securing the suggested number of subscribers to the Record. Our young people seem determined to put it over in a great way.

B. Y. P. U. DISTRICT SIX---S. W. SECTION OF STATE



A. F. Crittendon
Brookhaven
District President

It is a generally accepted fact among us that the legitimate aim of the Baptist Young People's Union is to train the young members of Baptist churches in the duties and privileges of church membership. The above is a statement of the aim of the B.Y.P.U. by Mr. Arthur Flake. Discussing this aim Mr. Flake suggests that every member of a Baptist church should pray, should speak publicly for Christ, should contribute of his means scripturally, should have doctrinal stamina and should prepare for special service in the church as a deacon, Sunday school teacher, B.Y.P.U. leader or other officer.

The state-wide campaign being put on by the B. Y. P. U.'s to increase the subscription list of the Baptist Record is a definite effort to attain this aim. The enlistment of these young Christians in so worthy a work as increasing the number of readers of good Christian literature will result in their own spiritual development. Those who are enlisted as regular readers of the Record will keep informed concerning Baptist Doctrine, Baptist enterprises and the plans and progress of the Master's kingdom.



Eugene I. Farr
Roxie
Pres. Natchez Div.

The Liberty B.Y.P.U.'s are to be hosts to the Natchez Divisional Convention on October 29th. It is to be an all-day affair, with the Liberty people furnishing dinner. The Juniors and Intermediates will pay a registration fee of ten cents, and Seniors and Adults fifteen cents. Juniors and Intermediates, don't forget the Memory Work and Sword Drill contests.

Among the churches reporting new subscriptions to the Record during the month are Natchez, Bude, Roxie, Homochitto Camp, and Mount Pleasant (Amite Co.) Others are being enlisted in the campaign and will be given recognition later.

During the Franklin Associational B.Y.P.U. meeting on July 30th the following were winners in the Memory Work contest (all being 100%), Margaret Sullivan of Bude, Louise Harrell of Natchez, and Carmen Dunn of Bude. Louise Harrell also won the Sword Drill. Each of these winners were presented a suitable award by President Rodriguez. Many of our Baptist young people are going away to college. It is to be hoped that they will line up with the B.Y.P.U.'s in the various college communities.



J. R. Rogers
Collins
Pres. Prentiss Div.

Victory for Prentiss Division is, for the most part, before us rather than behind us, but ere this issue reaches our readers we hope to have our house in order and machinery oiled for front line service.

Word comes from President I. N. Newson of Marion County of plans for an associational meeting wherein an earnest effort will be made to correct the weak points of their organization and initiate plans that will insure some real service.

Covington County has had some excellent study course activities since our last issues that have helped us much toward standard figures. Collins' B.Y.P.U. is to entertain the county union September 3rd in a re-organization meeting necessitated by some of our Associational officers leaving for school.

Report from Jeff Davis County failed to reach us in time for publication. Our task for the immediate future looms mightily before us, for the number of new converts won during summer evangelistic campaigns constitute a special charge to us. They must have character development, inspiration and vision.



R. L. Smith
McComb
Pres. McComb Div.

The fact that the work of the B.Y.P.U.'s in our division has continued to progress during the last three months is sufficient evidence that the people in this section believe in the B.Y.P.U. and are willing to give their best efforts to the work. There are two main factors in the progress of the work in our division; the first is the splendid work done by the man who was divisional president before this year and the other is the wonderful working spirit of the people throughout this part of the state. The majority of the churches have one or more unions. Several have all the unions fully organized and doing good work. Some of our best organizations are to be found in the rural churches where it was thought next to impossible a few years ago to have a well organized and progressive B.Y.P.U. But today fine work is being done in the rural churches as well as the town church.

We have not had our Divisional Conference but are making our plans for the very near future. Watch for announcement in the Record.

The Baptist Record

Published every Thursday by the
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Board

Baptist Building
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R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

My summer meetings closed with
the meeting at West Philadelphia
last week. This closed eight suc-
cessive weeks, in which I preached
seven. All of them were very good
meetings while the number baptized
was not large.

Rev. E. A. Breland, a nephew of
the writer, is pastor of West Phila-
delphia Baptist Church. He is clos-
ing out his third year with this
church and was called to serve it
again next year. The meeting ran
from Sunday to Friday night. Rain
interfered some but the congrega-
tions were good most of the week.
The people listened with interest
and some good was seemingly done.
The pastor baptized three with
some standing over for baptism
later.

A number of ministers was in
attendance first and last. Rev. W.
W. Kyzar of First Church was pre-
sent much of the time. Rev. Sam
Massey, a former pastor of this
church, was also present as was
Rev. Y. M. Edwards, Rev. Ethel
Thomas and Rev. Joseph Turner.

I was among my old neighbors so,
of course, my stay was pleasant and
I hope profitable. This is a young
church which was organized to ac-
commodate the people who live west
of the railroad. The First Church
and its pastor are in hearty sym-
pathy with the work of the new
church and aid it. The church has a
working Sunday school and W.M.S.

Rev. Johnnie Breland did the
preaching in the meeting with Black
Jack Baptist Church, west Neshoba
County, last week. Rev. L. T. Gran-
tham is pastor. Bro. Breland has re-
cently located out at Bethsaida
where he preaches, and teaches in
the consolidated school.

Rev. A. B. Culpepper did the
preaching in the meeting with Cen-
ter Hill Baptist Church, four miles
east of Philadelphia. He is pastor of
the church.

Pastor A. H. Childress recently
was assisted in a good meeting with
Mt. Sinai Baptist Church, Neshoba
County, by Dr. H. T. McLaurin.

Rev. Lonnie Bradley has been
called to the pastorate of Mt. Olive
Baptist Church in Neshoba County.
Bro. Bradley lives in the south-
eastern part of the county.

Fellowship Baptist Church, near
Philadelphia, recently liberated Bro.
Ethel Thomas to preach. He is a
nephew of Rev. A. N. Thomas, one
of the popular pastors of Neshoba
County.

Rev. Thos. Wade Wilkerson was
born in Madison County, Miss.,
March 2, 1866. He was the son of
Wiley Allen and Sarah Ann Watson
Wilkerson. He married Miss Mary
Kernop on Nov. 13, 1889. Eleven
children were born to them, all liv-
ing. He was baptized into the fel-
lowship of Good Hope Baptist
Church, Madison County, in 1884, by
his uncle, Rev. Reuben Barrett. He
was licensed by that church, and
was ordained by the Hebron Baptist
Church, Leake County, March 10,
1907. The presbytery was composed
of Elders B. F. Odom and S. A.
Gordon, assisted by deacons O. B.
Thornton and R. H. Adkinson. He
served Hebron, Hopewell and Ren-
froe Baptist churches as pastor. His
health broke down so he gave up
pastoral work. He is a well read
preacher, true to the faith, living
now at Bolatusha, Leake County,
Miss. His good wife still lives.

Rev. Richard Miles Perry was
born in South Carolina and located
in Alcorn County, Miss. He preach-
ed to churches in Tishomingo Coun-
ty and then went west and preach-
ed to the Indians in the Territory
for a number of years. His last
years were spent in Alcorn Coun-
ty where he died about 1905 at the
age of 75 years. He was the grand-
father of Rev. C. C. Perry who now
lives at Glen, Miss., and serves
Jacinto Baptist Church. He was a
useful man in his day. He was
buried at Dennis, Miss.

Rev. J. H. Page recently closed
a good meeting with Oakland Bap-
tist Church, Yalobusha County. Six
were added to the church.

Rev. Wiley Flanagan of Pittsboro,
recently ordained by that church,
preached at Coffeetown and Scuna
Valley recently. The people speak in
praise of his work.

—BR—

SUNDAY SCHOOL ATTENDANCE SEPTEMBER 3, 1933

Jackson, First Church	661
Jackson, Calvary Church	785
Jackson, Grif. Mem. Church	470
Jackson, Davis Mem. Church	346
Jackson, Parkway Church	170
Jackson, Northside Church	60
Meridian, First Church	617
Brookhaven, First Church	547
Columbus, First Church	600

—O—

B.Y.P.U. ATTENDANCE SEPT. 3

Jackson, First Church	91
Jackson, Calvary Church	114
Jackson, Grif. Mem. Church	126
Jackson, Davis Mem. Church	185
Jackson, Parkway Church	25
Brookhaven, First Church	178
Columbus, First Church	160
West Point Baptist Church	123

THE HOME AND EXTENSION DEPARTMENT FINALLY TO GET DEFINITE PROMOTION



Miss Verda Von Hagen

The Department of Young Peo-
ple's and Adult Sunday School Work
of the Baptist Sunday School Board
is exceedingly happy to announce
that effective September 1, Miss
Verda Von Hagen, who for the past
four years has been in charge of the
office of this Department and asso-
ciate editor of Sunday School Young
People and Adults, will assume the
specific task of promoting the work
of the Home and Extension depart-
ment of the Sunday school. For some
time Miss Von Hagen has been giv-
ing deep thought and study to the
great possibilities and opportunities
of this potential department, so long
neglected by all of our local and
general Sunday school forces, and
with a conviction as deep as life she
assumes the vital task of laying the
claims of the great masses of neg-
lected shut-ins and shut-outs on the
hearts of the church and Sunday
school leadership of Southern Bap-
tists.

Miss Von Hagen is a young wom-
an of vivacious personality, with
fine initiative and originality, pos-
sessing college training and culture.
Before coming to the Sunday school
Board she served most efficiently
as educational secretary of two of
our prominent Southern Baptist
churches. It is with pleasure that
I announce this great forward step
of this Department of the Baptist
Sunday School Board and present
Miss Von Hagen to our readers and
workers, most heartily commending
her to your most sympathetic con-
sideration and cooperation. She will
be available for field engagements
and at the command of both the
Baptist State Sunday School De-
partment and the churches of the
Southern Baptist Convention.

William P. Phillips, Secretary,
Department of Young People's
and Adult S. S. Work, Bap-
tist Sunday School Board.

—BR—

CRYSTAL SPRINGS

Superintendent Miller and about
30 of the orphans were with us Sun-
day for the Sunday night service
last Sunday. Bro. Miller made a
splendid talk and Prof. Grazier led

O. B. TAYLOR
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Tasteless Chill Tonic is pleasant to take
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the children in some excellent
music which they had prepared. We
gave them a special offering of
\$27.00.

Our revival services closed here
on the fourth Sunday. Rev. G. P.
White did the preaching and Bro.
Silas Johnson led the music. The
preaching was unusually good and
the music was excellent. There were
36 additions to the church; 19 of
them by baptism.

There were 337 in attendance at
Sunday school last Sunday and 125
present at the BYPU's.

Was with Rev. B. E. Phillips last
week in meeting at Pleasant Hill
Church, Simpson County. The Lord
gave us a gracious revival. We
greatly enjoyed working with Bro.
Phillips and the fine people at
Pleasant Hill. He is a wonderful
pastor and a first rate preacher.
Am to assist him in another meet-
ing next week. Editor Lipsey has
agreed to preach for us at Crystal
Springs next Sunday morning. We
feel that we are very fortunate in
securing his service.—T. W. Talk-
ington, Pastor.

—BR—

Polite Host: "Would you like to
sit on my right hand during dinner?"

Equally Polite Guest: "But can
you eat all right with your left?"
—Pearson's.



FEEN-A-MINT
CERTAINLY
HAS HELPED
YOU

SURE HAS. THERE
MUST BE SOME-
THING TO THAT
IDEA OF CHEW-
ING IT.

It's the chewing that makes Feen-a-mint
so much better than ordinary laxatives.
The chewing spreads the laxative gradu-
ally through the intestines producing a
safe, natural action. No sudden jolts or
harsh, irritating action. And it tastes just
like a piece of minty chewing gum.

Feen-a-mint
FOR CONSTIPATION

The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

Two days ago I started from home upon my yearly trip to Colorado Springs. The first stop was at Memphis, in the home of slender, sweet-faced Adele, mischievous, bright-eyed Mary, and curly-haired, blond little Jimmie. You should see what the children have to interest them in this home, ten miles from the Union Depot: ten dogs, or eleven eight of them the cutest little month-old bird dogs you ever saw: two ponies, lots of chickens and ducks, guineas; well, that's quite a number, isn't it, even if I've forgotten something? No, they are not crowded, for they all live on a 3-acre place. When I went on, after a pleasant night and day with them, they all went with me to the Memphis station; O, no, no, my dears, I did not mean that eleven dogs, and two ponies and a hundred chickens, and I don't know how many ducks and guineas, speeded me on my way; how could you think it? I just meant three little eager children, and their father and mother.

We are going across the Kansas plains now, and have come into the ranch country; I have seen several of them already, great big plantations, each with a nice big house, with a sometimes, bigger barn or barns. The barns and other buildings are nearly always painted red. Some times the place looks like a big white Orpington hen setting down in the midst of her brood of Rhode Island Red chickens, half-grown! And such tremendous fields of corn! We have just passed one that I think must be nearly as large as a small town, say Clinton. The corn is planted much closer together than we are accustomed to: it grows only about half as high as ours, or a little higher. The small ears of corn are tender and sweet. You see, I have eaten some of this

corn, grown further on. Just now, we passed a Canna farm, though there were some roses, too. About twenty miles back, I saw a pig farm, with the cutest little houses with ridged roofs for the pigs. You would love to have one of them for your doll house, though some of you could go into it yourselves.

Now I must say goodbye; write to me just as usual, and I will look after it, as usual. Tomorrow morning comes my journey's end, and I will be in Colorado Springs with my western dear ones, God-willing.

With love from

Mrs. Lipsey.

Bible Study No. 9: September 7th
Story: Paul Preaches Jesus: Acts 13:14, 15, 38-50

City: Antioch in Pisidia.

There were two cities named Antioch, one in Syria, of which we studied two weeks ago, and this, on the borders of Pisidia and Phrygie, west of the Syrian Antioch. They were both built by the same Emperor, Caesar Augustus. Under him, it became a Roman colony, with the same laws and customs that Rome had. It was a large and important city, inhabited by many Greeks, Romans and Jews, besides its native people. Many Roman roads ran through it, in all directions, which made it easy for the gospel to make progress around it. It was the center of all the Roman colonies and fortresses which Augustus planted in the year B.C. 6 along the mountain ranges to hold back the rude mountain people from making attack. In this city Paul and Barnabas preached and finding the Jews full of jealousy and hatred, declared that since they judged themselves unworthy of eternal life, they as missionaries would turn to the Gentiles.

Tenn. There were five additions by baptism.

Rev. W. O. Beaty of Louisville, Ky., assisted Rev. J. B. Parker in a meeting at Fellowship (Tippah Co.) in a good revival. There were 12 additions to the church, nine by baptism and three by letter.

Rev. J. B. Parker of Ripley did his own preaching at Shady Grove out from Ripley and had a fine meeting. Eleven joined for baptism and there were five who came in by letter.

Rev. James Middleton of Woodland assisted Rev. C. H. Frye in a meeting at Woodland church where Bro. Frye is pastor and where Bro. Middleton lives. There were eight for baptism.

The writer assisted Rev. J. H. Adams of Rienzi in a good meeting at Mt. Moriah church in Tippah County. There were fifteen professions and ten additions for baptism.

NEWS NOTES

Rev. Willis Pruitt of Atlanta, Ga. conducted a very successful revival under an arbor near Blue Mountain the first two weeks in August. The preaching was of the old time order stressing the conviction for sin and repentance. There were seventy-five conversions.

Bro. Ike Berryhill of the East Tupelo Baptist Church was recently ordained to the full work of the ministry. Rev. Lawrence Riley of Okolona preached the sermon, and Rev. O. H. Richardson of Shannon, pastor of the church, conducted the quiz.

Rev. Percy Ray of Chalybeate, Miss., held quite a successful revival at Salem church in Hardeman County, Tenn., where he is pastor. There were thirty-two professions and twenty-one additions by baptism.

Pastor S. V. Gullett is very busy these days doing evangelistic work. He reports good meetings at Oak Hill in Prentiss County, where there were thirteen additions, nine by baptism and four by letter.

Brother Gullett is also pastor at Hickory Valley, Tenn., where he held his own meeting. There were thirteen additions there, seven by baptism and six by letter.

Rev. C. H. Frye of Blue Mountain was with Pastor Wilbans of Middleton, Tenn., in a meeting at Porter's Creek in Hardeman County,

We also held our own meeting at People's church and had good results. There were fifteen conversions and nine additions to the church. This is a new church and has never had a building; but definite plans were made to build a new church. The people gladly came forward to subscribe money and material and to agree to plant cotton the coming year to help in the building. I have never witnessed greater enthusiasm in a building program.

C. S. Wales.

IN MEMORY OF HON. C. P. EU-BANKS, DIED JULY 2, 1931.

Two years ago, dear Father,
You silently went away,
And left me sad and lonely;
"Till God unites us some sweet day."

Two years with God and the angels,
On that fair and happy shore;
It is there that all broken hearts
are mended,
Troubles cease and sorrows are
o'er.

Up there is all brightness and sun-
shine
Down here aching hearts and
pain.
And, oh, so sad since I lost you,
But my loss is your eternal gain.

Watch for me, dear one, you will
meet me
Some day on that golden shore,
When shadows fade, mists clear
away
And sad farewells are known no
more.

It is sweet to know and remember
If I bear bravely each cross that's
given,
We will meet again in a better land,
And this sad parting will end in
heaven.

—His daughter, Mrs. Wirt Mills,
Lucedale.

—BR—
AMEN

I want to say in regard to Eldridge B. Hatcher's article, amen. There is too many man-made programs and leaving off God's program as I see it today. One thing that is wrong with the churches is, the Pastor's Study is a smoking parlor instead of the place where the men used to meet before services and ask God to be in the service and ask the guidance of the Holy Spirit. The ushers in the church will stand in the church door and puff cigarette smoke out. I wonder if the Savior is pleased with this. I think not for He said when he cleaned the Temple "My Father's house is a house of prayer

and you have made it a den of thieves."

I notice Bro. Gunter says one thing we do, we pay our debts but he don't say when. I heard a preacher say this week that prosperity could not be legislated, but it must come by the people returning to God and God would do the rest.

Speaking of God's program, I asked Bro. Patterson if he believed in God calling preachers. He said if he did not he would quit preaching. I then asked him who had the right to retire them, he did not say. Another man-made program.

—A reader of the Record.

• FIVE MONTHS

in the life of a
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In Memoriam

BRO M. G. SCARBOROUGH

Bro. Melvin Green Scarborough was a son of David Green Scarborough and Matilda E. McGee Scarborough. He was born at Hickory, Miss., May 30, 1875.

He was first married to Miss Rosie Everett; and to this union were born two daughters: Ephie Mae and Annie Lorene. Mrs. Scarborough died some years ago.

Mr. Scarborough was married a second time to Miss Cleo Roebuck, of Newton. To this new union one daughter, Rosie Clarice was born.

Mr. Scarborough devoted his life to the profession of education. He taught in many different places and had marked success in his chosen career.

He united with the Baptist church at Hickory in his young manhood, and remained a consistent member and worker wherever he went until his death. He was sacrificially devoted to the church and the cause of right. He numbered his friends by the hundreds.

His death came on July 28, 1933, and was caused from complications following an operation.

He is survived by three brothers: M. J. Scarborough, Superintendent of Education in Newton County; S. F. Scarborough, Hickory; and B. P. Scarborough of Gainesville, Ga.; and five sisters: Mrs. Ida Reeves, Lawrence, Mrs. Sallie Everett, Hickory, Mrs. Emma Harris, Chunky, Mrs. Fannie Reeves, Dallas, Texas, Mrs. Pearl Cardwell, Hickory.

He was laid to rest in the midst of many honors, including the Masonic ritual at Hickory, Miss.

May God give us more men who lived and served as he did everywhere his lot was cast.

J. H. Street.

DR. J. E. HARGIS DIES

The many friends of Dr. James Earnest Hargis, one of Oxford's most prominent citizens, were saddened by his death on Monday night, May 22, after prolonged ill health.

Dr. Hargis was a native of Lafayette County, the son of Mrs. Laura Hargis and the late Rev. W. I. Hargis, life long citizen of Oxford. He attended the University of Mississippi, received his dental degree from the Louisiana Dental College, and was one of Oxford's most prominent dentists for years. He was 51 years of age, a deacon of the First Baptist Church, member of the Rotary Club and widely known for his many civic duties, having served for a number of years as a member of the board of trustees of the city schools and was one of the organizers of the Community Chest, serving as a member of the finance committee at the time of his death.

Dr. Hargis was united in marriage to Miss Cora Lena Reed, who survives with three daughters, Mrs. Jack Faulkner, Misses Katherine and Jeanette Hargis, all of Oxford. Also surviving are his mother, Mrs. Laura Hargis, five sisters, Dosia Hargis, of Oxford; Mrs. M. M. Bed-

enbaugh, Starkville; Mrs. S. F. Smith, Baldwin; Mrs. Guy Modlin, Corinth, and Miss Fannie Mae Hargis, Atlanta; and three brothers, Broadus Hargis, University; Arthur Hargis, Houston, Texas, and W. I. Hargis, of Portland, Oregon.

"Whereas, our Heavenly Father in His all-wise Providence, has taken from our midst our brother and fellow worker, Charlie Carter, and

"Whereas, we of his Sunday school class, who have been associated with him through these years in building up this church and Sunday school class, he being at the time of his death, and several years prior thereto, president of this class, fell a deep sense of loss in his going from us, and

"Whereas, we appreciate his many fine qualities as a citizen, as a business man, a friend, and as a member of this class and church, who exemplified the high principles of a Christian gentleman, therefore

"Be it resolved that we, as members of this Sunday school class, the Baraca, do hereby express our deepest sympathy to his family and loved ones, because of this great sorrow which has come to them in his passing, and

"Be it resolved further that a copy of this resolution be sent to his family, a copy to be furnished the Wayne County News, the Baptist Record, the Meridian Star, and a copy be placed in the records of this class."

Signed:

Arthur G. Busby

F. M. Gray

T. G. Norsworthy

Committee.

HEAR YE THEM—THOSE COLLEGE STUDENTS

By Frank H. Leavell, Secretary
Dept. of Sou. Bap. Student Work

Is it not gratifying? Is it not hopeful? Is it not epochal? Is it not glorious, — that several thousand college students will, for the third year, go forth this summer, at their own initiative and at their own expense to testify for Christ at hundreds of churches? In friendly visitation they will be speaking lovingly for truer Christian loyalty to the work of Christ, to the precepts of the local church, and to the missionary program of their denomination.

What a striking contrast with an idle youth, squandering the summertime on the highways, or around beer gardens, or at dance halls, or in swimming pools! HEAR YE THEM! They will do you good!

THE CAMPAIGN

This campaign is Southwide. It is organized and promoted in each state by the President, and other officers, of the State Baptist Student Union. It is promoted in fullest cooperation with the State Secretary of Missions, or Secretary of

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the State Baptist Executive Committee, and also with the director of the State B.Y.P.U. work. The approach to a church is through the pastor. The services are held on Sundays. HEAR YE THEM.

THE TECHNIQUE

The students have systematically divided their respective states into divisions. Over each division is a leader living therein. This leader indicates on a map the location of each church and also the residence of each college student, who will help within his division. Engagements are made with the pastors for certain students to visit certain churches. For information and inspiration only, (not for credit), records and results are noted. Last summer in twelve states and the District of Columbia approximately 6,000 churches were visited. In one state alone 50,000 people were reached through visitation upon 600 churches by 800 young people. Plans are much more thoroughly and extensively laid this year for reaching vastly more churches. HEAR YE THEM!

NATURE OF MESSAGES

Scrupulous care has been exercised in the preparation of the messages. The same nature of messages are used throughout the South. Variety is furnished when the same churches are being visited a second or third summer. These speeches have been carefully prepared by State Mission Secretaries, able pastors, or denominational leaders. They are both inspirational and informational. They deal with the fundamental needs of Southern Baptists in our present state of depleted power. They are on such subjects as, "Getting Acquainted with Ourselves as Baptists," (statistics on our state and Southwide work); "Living the Christian Life"; "Stewardship of Life"; "State Missions"; "Home Missions"; "Foreign Missions"; "The Cooperative Program", etc. Each visiting delegation goes forth with the full approval of the State Mission Secretary and confers freely with the local pastor as to the subject and content of the ad-



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dress to be given.

In former years various State Mission forces have paid thousands of dollars employing seminary and college students to do summer campaign work. Now, a generation of college students are going voluntarily and wholly at their own expense to do similar service. HEAR YE THEM!

WHAT THE CAMPAIGN DOES

This youth campaign clarifies for our people the program of the denomination. It shows the individual his place in that program. It informs and inspires church members. It utilizes a vigorous rising generation. It unites a rising and a waning generation in kingdom endeavor. It backs squarely the program of the denomination. (This year, when the pastor and the State Mission Secretary desire it, the students will present the Baptist Hundred thousand Club.) It is Baptist. It is Missionary. It is Scriptural! HEAR YE THEM!

POSTSCRIPT: The State President of the Baptist Student Union for Mississippi is Dot Nelson, Clinton, Miss. Any pastor, or leader in a church with no pastor, who desires a visit by these students may write to Mr. Dot Nelson and it will be arranged without cost to the church. Nashville, Tenn.

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- 3 Check or Money Order must be received at the same time your order is. If we have to render you an Invoice and remittance is mailed later, Discount will not be allowed.
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BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENNESSEE

Sunday School Lesson

W. A. Sullivan

Jonathan: David's Friend
I Samuel 18:1-4; 20:35-42

We shall study this lesson with greatest profit if we see most prominent in it the hand of God directing events toward the consummation of His purpose to bring David to the throne of Israel. David was the son of an apparently obscure shepherd who lived at Bethlehem of Judah. Without explanation Samuel had anointed David in the midst of his brethren (I Sam. 16:1-13) after which he returned to Ramah. It would seem that at the time of the anointing only God and Samuel knew that David the shepherd boy of Judah, and not Jonathan, crown prince of the house of Saul of the tribe of Benjamin, would become king of Israel. Events must be directed to that end. God is doing that in our lesson today.

David needed training in the manners of the court of Israel. To have that it would be necessary for him to become identified with the royal family. His victory over the insolent, black giant, Goliath (I Sam. 17:55-58) was the occasion of his becoming attached to the entourage of Saul. But in order that he might be delivered from the jealousy, hate, and madness of the king whom God had rejected and forsaken it was necessary that David have a friend at court. God raised up Jonathan, crown prince, to be that friend. Jonathan was David's friend because God put it into his heart so to be. He was God's agent through whom He guided and protected His chosen one through those dangerous, meaningful first years.

Our chronicler tells us that from the time they first met Jonathan loved David as his own soul, and that a covenant of undying friendship was formed between the two (I Sam. 18:1-3). That covenant was afterward renewed from time to time (I Sam. 20:1-23; 23:1-15) as Saul sought David to destroy him. Jonathan's covenant with David was the expression of his love for the lad from Bethlehem. "The soul of Jonathan was knit with the soul of David." But let us remember that God did the "knitting," for

"Behind our life the weaver stands,
And works His wondrous will;
And we'll not try the whole to scan,
But leave each thread to Him."

Jonathan did not know when he first met David that the latter, and not himself, would become Israel's king. Stripping himself of his royal raiment, which together with his sword, his bow, and his girdle he gave to David (I Sam. 18:4) perhaps meant no more to him at the time he did it than a playful act of make-believe. As he remembered it afterwards in the light of subsequent events it must have come to have for him tremendous prophetic significance. For in course of time he became certain that David, and not he, would wield the scepter of Israel (I Sam. 23:16-18). With a spirit of self-abnegation, rare and beautiful, and worthy to be compared with all the most unselfish deeds of all time, he surrendered his claims to the crown of Israel to another saying "Thou shalt be king over Israel, and I shall be next to thee." No jealousy, no envy, no disappointment at the promotion of another to take the office that he, with human justice at least, might have claimed for himself. True friendship delights to take second place which it sacrifices self for another.

Jonathan took an unselfish view of Paul's attitude toward David. He knew that Saul both feared and hated David. He was ordered by the king to arrest David and bring him to Saul. Later he was ordered to kill his friend. Both he steadfastly refused to do because he loved David and knew that the latter was innocent of any evil designs. He no doubt felt deep sorrow for his father, yet he could not share Saul's jealousy, envy, and treachery toward David. There is a tie stronger than the tie of blood. It binds together the hearts of them who are friends of God.

Jonathan's patience with David's doubts and fears is beautiful. When David fled before Saul from Naioth in Ramah (I Sam. 20:1-9), he came to Jonathan with bitter complaint, in utter despair, and with questions which clearly implied that he was suspicious about the sincerity of his friend. Jonathan patiently declined to seem to recognize the distrust revealed by David's bitter complaint. Deeply agitated by strong feeling, which he sought to suppress, he patiently labored to remove the doubts in David's heart, renewed their covenant, and went sorrowfully and faithfully away to determine what might be expected at the hand of Saul.

For his friend Jonathan risked his life. In a fit of anger his father, Saul, sought to thrust him through (I Sam. 20:30-33) perhaps with the same javelin with which on a former occasion he sought to take the life of David. Saul was angry because he knew his son was David's friend. Yet in the face of constant danger Jonathan continued to risk his life. How beautiful, though deeply pathetic, the last meeting of these two friends in the wilderness of Ziph (I Sam. 23:16-18)! Stealing away from the camp of Saul at Keilah, whence David had escaped into the wilderness, Jonathan "Went to David in the wood, and strength-

ened his hand in God." They never saw each other again. But true friendship once more had risked life for its beloved.

TWO GOOD MEETINGS

Bay St. Louis

Here we had to help us and to do the preaching brother J. A. Barnhill of the Main Street Church in Hattiesburg. The meeting continued for ten days and grew in interest to the last service. It was the best meeting Bay St. Louis has had since I came on this field. The attendance and the interest was the best I have seen in the four years I have been pastor. Brother Barnhill not only did some fine gospel preaching but went with the pastor day after day in personal work. I have never seen the members of the church work as they worked in this meeting. The outlook for our work in Bay St. Louis is decidedly encouraging. As a result of the meeting the church was stimulated and encouraged and fourteen members were added to the church.

Pass Christian

Here we had with us brother M. S. Varnado, also of Hattiesburg, to lead the singing and to do the preaching. He knows how to do both. Miss Vivian Perez of Pascagoula and a Woman's College student, played the piano for the meeting. She certainly knows what to do with a piano. Her playing attracted about as much attention as anything else. Here the attendance and the interest was good and grew all the time. We had to close the meeting all too soon. We had no additions to the church but I am sure seed were sown from which we will reap a rich harvest. Brother Varnado is fine help in a meeting and we are glad he came our way.

This closes thirty days of intensive revival work for me. The people seem to be more interested and concerned than for some time. There are some indications of a turning back to God. My next meeting will be at Walthall in Webster County. May the Lord help every pastor and preacher to be faithful in preaching the gospel these days. I am sure

there was never a better time than right now for the right sort of preaching. The time has come for preaching that will stir and move people back to God. It may have to be unpopular but God's true preachers have never preached a popular gospel. The gospel is still the power of God unto salvation. God help us all to be faithful and forget about being popular. W. S. Allen

LENA, MISS.

In memory of sister Della Moss who died August 13, 1933. She was 46 years old, been a member of Cedar Grove Baptist Church since childhood and lived a consecrated Christian to the end of her pilgrimage here on earth. No church or community ever had a more devoted member in serving in every way that contributed to the on-going of the kingdom. She bore her suffering for several months with patience and resignation to the Lord's will. No pastor ever had a better friend or received a warmer welcome than when in the home of our deceased sister. She leaves a sorrowing husband, Edward Moss; R. L. son and wife, besides two brothers, Dr. Virgil Lay and Worthy Lay; sisters, Mrs. Ida Moss, Mrs. Eula McBeth, Mrs. A. L. Sessums and a host of relatives to mourn her departure. May the God of all grace comfort the bereaved.—G. W. Nutt, Pastor.

HEADACHE

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DR. ROBERT A. VENABLE

On Wednesday, July 27, 1933, Dr. R. A. Venable, pastor emeritus of this church, passed away at his home in Meridian, Miss., after a long confinement following a stroke of paralysis some 4 1-2 years ago, which, however, in no way affected his mind or his interest in passing events. He was for many years one of Mississippi's outstanding Baptist preachers. His people came from Georgia to Southern Arkansas, and he grew up near Hamburg in that state. He came to Mississippi College and, graduating from this school, married the daughter of President W. S. Webb. To this union were born two sons and two daughters, all of whom reside in Meridian, except the older son, former Congressman W. W. Venable, now of Clarksdale, Miss.

Dr. Venable began his ministry as pastor at Okolona; went from there to First Church, Memphis, Tenn., and on the retirement of Dr. Webb from the presidency of Mississippi College, became his successor in 1891.

In 1895, immediately following the death of Dr. Bozeman, he was called to the pastorate of this, the First Baptist Church of Meridian, and served as its pastor for about 11 years. He then resigned this pastorate in order that he might devote his time to study and writing, and other religious work that he then particularly desired to do.

Dr. Venable's friends thought that by reason of his broad scholarship and ability as a preacher, and by reason of his splendid personality, he should have entered into the pastorate of some large city church, where he would have served with distinction; but he preferred to devote his time and give his services where he thought they were more needed and would accomplish more good.

So he established his home at Meridian and devoted himself to reading and study, preaching to adjacent churches, and teaching the Bible to pastors and ministerial students at Clarke College, and other places in the State, and accomplished great good by reason of his profound scholarship and unusual ability as a teacher.

He was one of the most careful and conscientious students of the Bible, and had one of the best libraries in the State, and his preaching and teaching were expository, independent and courageous.

Dr. Venable was greatly beloved by his church and by the people of Meridian generally, not only during his pastorate of this church, but also during his entire residence in this city; and about one year ago, as an evidence of appreciation and love, he was elected pastor emeritus of this church for life.

He died at the age of 83 years and 10 months, loved and honored by all who knew him.

The sympathy of this church is extended to his widow, Mrs. Venable, to his two sons, W. W. Venable and Robert A. Venable, and to his two daughters, Miss May Venable and Mrs. Delle Venable Coule, who survive him.

THEREFORE, BE IT RESOLVED: That a copy of this statement of appreciation and love be sent to the family, a copy be given to the local press and to the Baptist Record, and a copy be spread on the minutes of this church.

Submitted by:

H. C. Bass,
H. R. Stone, Sr.
A. S. Bozeman, Sr.
Committee.

Adopted by the church in conference August 6, 1933.

—BR—

TWO GOOD MEETINGS

The first of these meeting was held at Flora, where Bro. Wayne Alliston preached most acceptably for eight days.

The pastor never had, as his assistant, an evangelist who more completely met the needs of the church and community, in his interpretation and application of the will of God as revealed in His Word. The spiritual life was deepened, faith strengthened and the entire community was greatly encouraged. Bro. Alliston's strong personality and lovable nature wins and holds.

The second of these meetings was held at Macedonia Baptist Church three miles east of Flora. Bro. M. J. Derrick conducted this meeting acting both as pastor and evangelist. He handled the situation, under the leadership of the Holy Spirit, in a masterly way. The meeting lasted six days and during that time the church rallied and the closing night of the meeting an opportunity was given for membership and six presented themselves, five of them for baptism. The following Sunday the writer held conference for them and they extended to Bro. Derrick a unanimous and hearty call to serve them for fourth-time. He will be with them for three days embracing the first Sunday in September and at that time baptize those awaiting the ordinance together with others who say they will ask for membership at that time. Bro. Derrick is one of our ablest, most discrete and consecrated ministers and one of our full-time pastorless churches would do well to call him. The writer commends him most highly and without mental reservation.

W. A. McComb.

—BR—

REVIVAL MEETINGS

1. Scobey Baptist Church held its annual meeting on the third Sunday in July. The pastor did the preaching and Rev. J. Edwin Hewlett had charge of the music. Congregation grew to the last service. Church revived but no additions.

2. Paul Baptist Church. Meeting rained out.

3. Joint meeting: Enid and Mt. Pisgah. Pastor did the preaching and Rev. J. Edwin Hewlett had charge of the music. 2 for baptism, 1 by letter.

4. The first Sunday in August two meetings: Good Hope in Panola County. The pastor did the preaching. There were 4 for baptism. Ascalmore church, Paynes, Miss. Preaching by Rev. Smith of Kentucky. There were 15 additions, 12 for baptism and 3 by letter.

5. Friendship church No. 1. Pastor



Mrs. Melissa Guyton, age 78, Mrs. Ellen Smith, age 88, Mrs. Mollie Allen, age 84.

These were in regular attendance in the recent meeting at Sallis, in which Pastor Roberts was assisted by Dr. J. S. Riser.

did the preaching. 8 for baptism.

6. Wayside church, 3rd Sunday and week following. The pastor in charge of the meeting with Rev. J. Edwin Hewlett the music. There were 16 for baptism.

7. This week—following the 4th Sunday in August. Two meetings. Paul church, conducted by the pastor and Cowart, conducted by Rev. J. Edwin Hewlett.

8. On the first Sunday in September and week following the pastor will conduct the meeting with the Pope church with Rev. J. Edwin Hewlett in charge of the music.

The above churches constitute the field of J. R. G. Hewlett and the total for baptism to date is 50.

On the first Sunday in August and week following Rev. J. Edwin Hewlett conducted a very fine meeting with the Corinth church, Tallahatchie County. There were 22 for baptism. This was brother Edwin Hewlett's first meeting, in which he did all the preaching. The pastor is Rev. A. B. Polsgrove, afternoon appointment once each month.—J. R. G. Hewlett.

—BR—
UTICA

On Monday, July 16, Dr. A. F. Crittendon came to us at Utica remaining through Sunday the 23rd. Twice daily he brought us the messages of God's Word to the delight and inspiration of our people. Good

"What Saith The Scriptures"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.

C. S. Wales, Blue Mountain, Miss.

crowds, for our town, heard him, and there were added to the church fourteen souls.

Dr. Crittendon's sermons were almost entirely in the words of the Bible, and so beautifully gathered were the Scriptures that our souls thrilled as he spoke to us. We commend him to the brotherhood as among the best help pastors can secure.

Then on Sunday afternoon of the 23rd and twice daily through Friday following, it was the writer's privilege to preach to the folks at Chapel Hill, near Utica. The largest number of folks that had attended the church for years came and worshipped and prayed. The results were the addition of twenty-seven to this church, mostly adults. Many said it was the best meeting in more than 25 years at this church. It is a joy to preach to these people on two Sunday afternoons each month. These visible results on the field give us joy unspeakable, and indicate better things ahead. Gratefully we ascribe the glory to our Lord.

Owen Williams.

Neighbor: "You look tired and sleepy, Janie."

Little Jane: "It's that new baby at our house—he broadcasts almost all night long."—Selected.

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